

*Library of the Theological Seminary,*

PRINCETON, N. J.

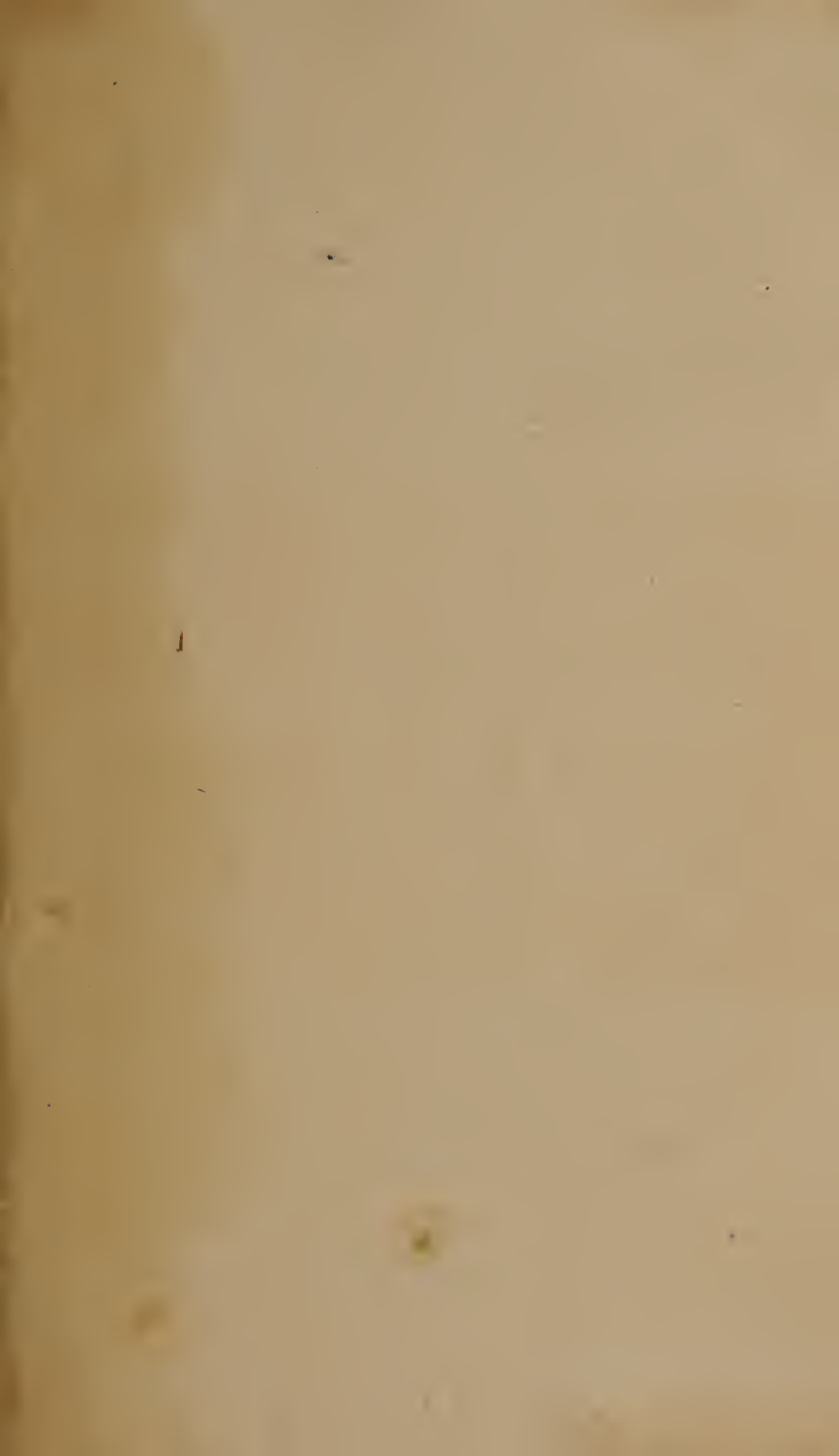
---

*Division*..... *I*.....

*Section* .... *7*.....

*Shelf*.....

*Number*.....





THE  
**Jewish Expositor,**

AND

FRIEND OF ISRAEL.

---

---

DECEMBER, 1823.

---

---

AN ANSWER FOR A CONVERTED  
JEW  
TO THE OBJECTIONS OF HIS UNBELIEVING BROTHER.

You have no reason, my friend, to regret the circumstances which prevented your hearing that I intended to join the Christian church, until after I was actually baptized; for the arguments you might have brought forward to dissuade me from that step, had been previously considered by me with the attention they deserved; and my present situation, as a Christian Israelite, results from the fullest and most decided conviction of the divine authority of the New Testament.

Although you do not enter into any argument to prove me wrong, yet you wish me to consider the results of what I have done; "You have abandoned the great truth which the posterity of Abram, whether descended from Isaac or Ishmael, have ever maintained, and by which they are peculiarly distinguished, *the unity of the Godhead*. You have forsaken the laws of Moses, which God himself declared to be of perpetual and unchanging obligation; and, consequently, you have renounced those blessings which every Israelite cherishes as his best hope, the glories whereof our nation shall partake at

the future advent of Messiah. My soul weeps over such apostacy!"

I. I am not surprised that, from the form in which Christianity appears in your native place, you should consider a profession of it as a renunciation of the doctrine of the unity of the Supreme Being, who is the sole object of adoration, confidence and praise; we have both seen practices adopted in Christian countries, which justified our entertaining the most decided aversion to this religion; and the instructions of our tutor, who constantly asserted that the Nazarenes worshipped a crucified man, makes me less surprised at your assertion, that "the unity of the Godhead is totally lost among them." A further acquaintance with the subject, and intercourse with English Christians, have taught me that these practices, which we so justly condemned, are *corruptions*, not essentials, of Christianity; the New Testament countenances them not, and the English and all the reformed churches reject them. We do not allow that the revolt and subsequent idolatry of the ten tribes was any argument against the truth of Judaism, nor can I admit that these corruptions diminish in any degree the evidence in favour of real Christianity.

The unity of the Godhead is as

clearly taught in the New Testament as it is by Moses and the prophets. What think you of such passages as these? "There is none good but one, that is God." "There is one God, and there is none other but He." "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom thou hast sent." "We know that an idol is nothing in the world, and that there is none other God but one, for though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us there is but one God, the Father, of whom are all things, and we in Him, and one Lord Jesus Christ, by whom are all things, and we by him." "God is one." "One Lord, one faith, one baptism, one God, and Father of all, who is above all, and through all, and in you all." "There is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." Can you suppose that they who are guided by the authority of this book are worshippers of three gods, or of many gods?

To the doctrine contained in the above quoted passages you assent, because it is found in your Scriptures also; but the New Testament reveals unto us, that there are in this unity *three Persons*, to whom the incommunicable name of Jehovah is given; each of these Persons has his peculiar province in the redemption of mankind, and we owe to each uninterrupted veneration, love, and obedience. The Divine Essence, which is one, is *uncaused*, the Persons of the Son and Spirit are *necessarily and eternally* caused, and all other existences are caused by the *Divine will*. Whatever appears inexplicable in this doctrine, must be charged to the weakness of man's understanding, nor should we wonder at our inability to comprehend what relates to the Divine Being, when we know so little of our own nature and mode of existence. This is altogether a doctrine of revelation, and

revealed only in the New Testament; it rests solely on this authority, and therefore we desire those who deny it, like you, to examine the evidence by which it is supported, and if you are convinced by that, you will believe as I do: if not, you must rest satisfied with my solemn asseveration, that I still believe and confess, as I ever did, that *the Lord our God is one Lord*.

II. You charge me with having forsaken the laws which God declared to be of perpetual obligation on the children of Abraham, his chosen people, and that my present belief leads to the conclusion, that the wise and immutable God gave an imperfect law which required to be altered. You quote a number of passages to this effect, "Things that are revealed belong to us and to our children for ever, that we may do all the words of this law." You remark, how constantly the ordinances of the law are called "statutes for ever, and a perpetual covenant;" and you lay some stress on the way in which obedience to its enactments is enjoined; "Thou, thy son, thy son's son, from generation to generation." From these premises you conclude that so long as the world exists, the laws of Moses are to continue in force. These, and all the other arguments I have heard upon the subject, resolve themselves into these three principles, 1st, *The law is perfect*, therefore cannot be superseded by a better. 2d, A change in the law is inconsistent with the perfections of God. 3d, Any idea that the law is to be changed is contradictory to the Scriptures.

1st. I grant that the law of God is perfect, but this is not, nor can it be, absolute perfection. The law was perfect, because it was perfectly suited to the end for which it was given; but if God in his providence has other ends to accomplish, the perfection of the law may not apply to them. The internal spiritual worship of God has never been changed, it is the external, ceremonial, and typical part only, that Christianity

has abolished. 2d. An alteration in the divine ordinances has actually taken place. Adam was allowed to eat vegetables, but afterward Noah was permitted to eat flesh. The covenant made with Noah was perfect, but it was superseded by the covenant of circumcision. But how stands the case with respect to the law of Moses itself—it was altered according as the exigencies of particular cases required. Exod. xxii. 1, ordains restitution four or five fold; in Solomon's day, when the value of money was increased, it was sevenfold. (Prov. vi. 31.) Ezra xlv. 21, 22, ordains stricter rules for the priests than the law had done. Lev. xvii. 1, *a statute for ever*, was repealed by Deut. xii. 15, 20—22. Lev. xxv. 35—37. Deut. xii. 19, 20, make gradual alterations of the law of usury, Exod. xxii. 25. In truth all the divine dispensations were progressively enlarged, and we shall not see them in their perfect state, until the glories of the latter day are begun. But can we conclude, from these facts, that God is mutable, and changes like the sons of men? Surely not—he is a rock, and his way is perfect. 3d. The passages you have referred to do not prove the eternal duration of the law; for you must be well aware, that the word *for ever* does frequently denote limited duration; among other passages I may refer to the following: “That the people may hear when I speak with thee, (Moses) and believe thee for ever.” “His master shall bore his ear through with an awl, and he shall serve him for ever.” (See Deut. xv. 17.) “Then will I bring him (the child Samuel) that he may appear before the Lord, and there abide for ever,” which is afterwards explained by these words, “as long as he liveth.” Achish said respecting David, “He shall be my servant for ever.” The meaning of these passages is sufficiently obvious, and they overturn your arguments drawn from the word *for ever*, which, in fact, only denotes that, while the Jews were the peculiar people of God, they

should be governed by no other law. All the minute ordinances of the law are in like manner said to be *for ever*, because, while that law subsisted, they were to be in force. Canaan was given to Abram for an everlasting possession, because it was to belong to his children while they were God's people. But without attending to philological niceties, I can adduce several passages from your own Scriptures, to prove that the Lord taught our fathers to expect that the ceremonial and political institutions of the Mosaic law were one day to give place to a more perfect code, and one more suited to the extent of his kingdom.

“The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken. According to all that thou desirest of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that they have spoken, I will raise them up a prophet from among their brethren like unto thee, and will put my words into his mouth, and he shall speak unto them all that I shall command them.”

This prophet was to be like Moses, in being the medium of communication between God and man in revealing God's will, as it respected his law, for it was to this that the transactions in Horeb alluded. Moses was unlike all other prophets, and superior to them in this, that he was a legislator, and they but expounders and enforcers of his law. He, therefore, that could lay claim to a character similar to Moses, must be a legislator also; and if a legislator, the law he gives must be a more perfect one than that given by Moses, otherwise it would be of no use. When God, therefore, designated this future prophet as like unto Moses, he plainly intimated that he would be the legislator of another law.

“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they broke, although I was a husband to them, saith the Lord. But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my law in their inward parts, and write it in their hearts, and will be their God and they shall be my people.” You may recollect the explanation our instructor gave us of this passage, that it referred to a yet future union of the whole twelve tribes, at which period the Lord would renew the old covenant in their hearts. Now nothing can be more contradictory to the words of the prophet. The new covenant is distinguished from the covenant made after the Exodus by this circumstance, that its blessings were to be spiritual. The new and the old covenant cannot therefore be the same, and to regard them as such is to do violence to every rule of just interpretation, and to contradict language the most explicit and precise.

Let us next advert to the predictions of the prophets respecting the worship which was at some future period to be offered unto, and accepted by, God.

First, as to the *priest*. A personage whom the Lord was to exalt with triumph over all his enemies, is stated a priest for ever after the order of Melchisedec; yea, and this is done with the solemnity of an oath. “The Lord sware and will not repent.” Whatever worship, therefore, in which he engaged, and of which he was leader as a priest, could not have any connection whatever with the worship and service of the Mosaic law.

Secondly, as to the sacrifice. “Sacrifice and offering thou didst not desire; mine ears hast thou opened:

burnt-offering and sin-offering hast thou not required; then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O God; yea, thy law is within my heart.” The person who speaks here is no ordinary character, for he was the subject of prophecy; neither did he decline legal sacrifices and offerings out of disrespect to the law, for he delighted in God’s will, but because he knew God did not desire them.

Thirdly, as to the other adjuncts of Mosaic worship. “I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand, for from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts.” The fulfilment of this prediction is plainly incompatible with the exercise of the Mosaic law, which allowed of no incense-offering but in the temple alone.

Fourthly, in this worship who are to be the inferior ministers? “And I will set a sign among them, and I will send those that escape of them to the nations, to Tarshish, Pul, and Lud, that draw the bow: to Tubal and Javan, to the isles afar off, that have not seen my fame, neither have heard my glory; and they shall declare my glory among the Gentiles; And they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord; and I will take of them for priests and for Levites, saith the Lord.”

The persons taken for priests and for Levites, it would seem, are the Gentiles, who shall unite in the pure service of God with the children of Israel. But if we are to interpret



this passage as we were formerly taught, of the restored Jews, from whom God would take priests and Levites, then these persons must be those who were not such before; for there would be no meaning in saying, I will take the tribe of Levi for priests and Levites; and therefore, in either case, whether they be Jews or Gentiles, the inferior ministers of this worship are different from those to whom the office was entrusted by the law of Moses.

Again, there was but one altar upon which the sacrifices enjoined by Moses could be legally offered; but of the period I allude to, the prophet says, "In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof unto the Lord; and it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt."

In the last place, consider the character of the feast to be celebrated at that time. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up and come not that have no rain, there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles; this shall be the punishment of Egypt and the punishment of all nations, that come not up to keep the feast of tabernacles." The feast of tabernacles appears to be specified in this prophecy rather than any other, because it differed from the rest of the great festivals in this particular, while a circumcised proselyte might keep them, none but a native Israelite could keep the feast of tabernacles; this we gather from the command, "All that are Israelites born shall dwell in

booths." You recollect the canon of interpretation, adopted by all our wise men, "*Whatever is not named is forbid*," and thus they prove that the priests officiated barefooted in the temple, because no mention is made of shoes. *Exod. xviii. 4.*

We have here the Scriptures speaking of a high-priest, of sacrifices, of incense, of Levites, of an altar, of a feast, and of worshippers; all of a totally different character from those established by the Mosaic law, and yet all to be in existence at a future period; (future with respect to the time when the predictions were delivered;) and shall we contend, in defiance of such evidence, that the law of Moses is eternal, and that the advent of the Messiah, instead of introducing a spiritual law, is to effect no more than the re-establishment of it in its highest splendour.

These Scripture authorities forbid me to seek God's favour on grounds which are not applicable to the present state of our nation, and I have learned to look for it on those grounds which are expressly set forth in a book, of whose divine authority I am convinced, and which teaches that the Christian dispensation is the completion, not the abrogation, of the law of Moses.

III. When you say, that by embracing Christianity I have renounced the dearest hopes of our nation—the future glories of Messiah's reign, you lead me to a subject that embodies the substance of the controversy between Jews and Christians. Both agree that Messiah is spoken of in innumerable predictions of the prophets; both allow that many of these prophecies foretel a wonderful degree of glory, pre-eminence, and power to our nation among the subjects of his empire; but the Jews argue, from the non-fulfilment of these prophecies, that he has never yet appeared; while the Christians contend, that there are other predictions of an apparently opposite nature, which must first have their accomplishment—that this accomplishment is actually taking place—and that then these

glories will be enjoyed. These predictions they refer to Messiah's appearance in a state of humiliation, which they believe has taken place; the others, to his state of triumph, which they believe has not taken place. Here, therefore, the question resolves itself into this: Do the Scriptures foretel two advents of Messiah, one in humiliation, the other in glory. If the affirmative be true, as I hope to show, then I am cleared from all imputation of disregarding or overlooking the future glorious pre-eminence of the people of God.

I do not, as you suppose, give some spiritual or mystical interpretation to the predictions of the future glory of Zion and Israel; on the contrary, I see no reason why the promises to our nation should not be received in the same plain and literal sense in which we are obliged to receive the threatenings that have been so clearly fulfilled: but I know of no authority which would teach me that the establishment of Messiah's kingdom is to be the work of a moment, and not to be preceded by his humiliation, suffering, and rejection.

That Messiah was to be born of a woman, at a particular town, and to spring from the family of David, needs no proof; neither will there be any difference of opinion between us on the application of the following passage to the same person, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

This advent cannot be his first appearance, for how could he be the Son of man unless he had previously been born of a woman? Nor can we possibly suppose that his birth is to follow this manifestation of his glory

and the establishment of his kingdom. Isaiah saith, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Here it is plain, that he was to be born ere the government was laid upon his shoulder. The same prophet also says, "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he poured forth his soul unto death, and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors." Here is a plain declaration that it was after his death that he was to receive his kingdom, and to reign over all. We have also the following testimonies from the Prophets, as to his coming in a state and form outwardly humble and abject: "His visage was so marred more than any man, and his form more than the sons of men. . . . He shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness, and when we see him, there is no beauty that we should desire him; he is despised and rejected of men, a man of sorrows and acquainted with grief, and we hid as it were our faces from him; he was despised and we esteemed him not." "But I am a worm and no man, a reproach of men, and despised of the people: all they that see me laugh me to scorn, they shoot out the lip, they shake the head." "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy king cometh unto thee; he is just, and having salvation, lowly, and riding upon an ass, and a colt, the foal of an ass." Daniel's visions exhibit him, first, as a stone, and afterward, as a mountain filling the whole earth. But we can produce testimonies from the same prophets that he was to be actually put to death. "But he was wounded for our transgressions, he was bruised for our iniquities, the

chastisement of our peace was upon him, and with his stripes we are healed; all we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid upon him the iniquity of us all: he was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth; he was taken from prison and from judgment, and who shall declare his generation, for he was cut off out of the land of the living, for the transgression of my people was he stricken; and he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth." "And after threescore and two weeks shall Messiah be cut off, but not for himself." "And I will pour upon the house of David and the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."

These passages, connected with the foregoing, either relate to two different persons, or to the same person at two different times. Some of our rabbins formerly considered them applicable to two different persons, and contended in consequence, that there were two Messiahs, one, the son of Joseph, who was to suffer and die, the other, the son of David, who was to reign and triumph. As this opinion has no support from the Scriptures, we do not now find it advanced against the Christian scheme of interpretation. The modern Jews, at the head of whom I place the late David Levi, reject all application of the humiliating passages to the Messiah, and allow none to relate to him, except such as predict triumph and glory. But how shall we reconcile the second Psalm, which speaks of the opposition of the heathen to Messiah, the

Son of God; with such opinions as these? If no advent preceded that in which he came in the clouds of heaven, it would be impossible to have any opposition made to the establishment of his kingdom, which we are repeatedly told shall be the case. Some time also must necessarily elapse between the two advents; for the stone was to become a mountain by gradual increase; his enemies were to be subdued, he was to sit on God's right hand, and to abide there until his enemies were made his footstool. He was also to appear on earth and in the temple, as well as in the clouds of heaven. "The Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in." This cannot be a coming subsequent to that in the clouds, for there his coming is to judge the world.

The four kingdoms prefigured by the parts of the image, Dan. ii., and those prefigured by the four beasts, Dan. vii. are allowed by all interpreters to be the same. The appearing of the stone denotes the first beginning of Messiah's kingdom, which was gradually to increase; but as this kingdom could neither commence or be established until the coming of Messiah, his advent is connected with this appearance. This appearance, you will observe, was to take place during the continuance of the last of those monarchies; for it is said, "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." In the next vision you will observe the coming of the Son of man does not take place until after the destruction of the fourth beast, "I beheld, even till the beast was slain, and his body destroyed and given to the burning flame; and as concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time; I saw in the night visions, and be-

hold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." This establishment of the universal dominion of the Son of man, is that which was before exhibited under the image of the stone becoming a mountain and filling the whole earth. It is plain, therefore, that the appearance of the stone and the appearance of the Son of man in the clouds, do not denote the same event, namely, the same advent of Messiah; but as I have before shown that each does exhibit his advent, the conclusion is irresistible, that there are two advents spoken of by Daniel, one while the Roman empire existed in power, the other after that empire, having assumed a tenfold appearance, was destroyed.

Thus on examining the prophecies, we can find no consistent explanation of them either as to the character of Messiah, the place where he was to appear, or the time of his advent, unless we admit a first advent in a state of humiliation such as the New Testament represents, and a second advent such as we all look for, when his enemies shall be destroyed, the seed of Abraham restored, the Gentiles fully called in, and the mountain of the Lord's house established in the top of the mountains, and exalted above the hills, and all nations shall flow unto it; and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." These and other predictions of his glory, contain no intimation of his subsequent affliction; but all those which speak of his humiliation, speak also of his

future exaltation; this proves decisively, that his first state was to be humble, and his last glorious.

I am aware that the liiid chapter of Isaiah, from which I have largely quoted, is interpreted by you in quite a different manner; but let us consider how that interpretation agrees with the prophet's words. You think that the person spoken of is the nation of Israel, and that the speaker is the Gentiles, who thus express their conviction of the real character of the children of Israel, as a people persecuted, plundered, and banished, but at length in the days of the Messiah, acknowledged by the whole world to be the peculiar people of God. We may ask you to explain how the first verse of the chapter can apply to heathen speakers, or what is their report which they complain was not believed? Our former instructor used frequently to dwell on verses 2 and 3, as a decisive proof of this application, inasmuch as the Jews were always a rejected people; and he considered the submission of the people to the plundering avarice of Gentile kings as well described verse 7. All this may be fact, though we cannot allow that these predictions apply to it; for the other parts of the prophecy look entirely another way. I wish you particularly to attend to the explanation given of verses 4—6. We have here, according to these expositors, the converted Gentiles acknowledging, that while they thought that Israel was suffering for his own iniquities, he was in fact suffering in their stead, and thus becoming the means of reconciling idolaters to God; for that they would long since have been cut off, had not the merits of the suffering Jews procured for them pardon and peace. You will easily perceive, that they who maintain this interpretation, cannot, with any propriety, oppose the Christian doctrine, that the sufferings of the innocent may avail for the guilty, because here they concede it most fully. This has not escaped the notice of some of the more acute reasoners among our brethren, and

they say that such was the reasoning of the heathen, and such the suppositions they formed from what they saw, although such reasonings and suppositions were false and unfounded. But it may justly be said, that the sacred writers never introduce false reasoning and groundless suppositions as if they were true, and leave us to find out, if we can, that they are false. The Jewish people were never cut off out of the land of the living; the people had no grave with the wicked, nor could they be with the rich in death; neither are they the righteous servant of the Lord. Many other inconsistencies would appear if we examined the chapter more closely with reference to this interpretation; but I know you think that the prophet is speaking of king Josiah. He was, however, not despised, but on the contrary, highly honoured; he was never taken from prison and from judgment; his death was not on account of the sins of others, but occasioned by his own presumption and pride: neither did he make his grave with the wicked, for he was buried in the sepulchre of his family. Innumerable difficulties arise here also, and we can avoid them only by adhering to the opinion of our oldest Targumists and Rabbius, who interpreted this prophecy as relating to Messiah, and the history of Jesus of Nazareth shews how clearly it has been fulfilled in his person.

The believer in Christianity vindicates his faith in controversy with a Jew, by shewing that there is nothing in his creed which contradicts the Law of Moses; and while he acknowledges many truths which are either concealed or but obscurely revealed there, he maintains them by the authority of the New Testament—I have not therefore, as you say, turned away from the religion of my fathers, but I have embraced those views of it, which lead me to regard it as having its prophecies accomplished, its types fulfilled, and its whole character spiritualized, and

my warrant for so doing is the New Testament. You call on me to shew its authority, and you are right in doing so, for the question between us never can be settled without an appeal to it. I conceive its authority rests on the same basis of external and internal evidence, as the Scriptures of our Prophets. This book has been received by the general consent of all Christians, from generation to generation—we trace it in the writings of former days, where it is referred to and quoted as the word of God; and we follow it up in this way until the days of persons who were cotemporaries of its authors. Manuscript copies of the original, and translations from it, abound among us, and some of them of very high antiquity, yet they are all agreed in exhibiting substantially the same text, and we know positively, that the book now received as the New Testament, was revered as the offspring of divine inspiration in the days of Jerome, and had been regarded as such by his predecessors. The predictions which are contained in this book have received as full an accomplishment as any of those contained in the Old Testament; of which you may easily be convinced, if you will read Christ's discourse with his disciples respecting the overthrow of Jerusalem, and compare it with the history of Josephus; the miracles recorded here are as well attested as any in the Old Testament: they were wrought in public, in presence of enemies and cavillers; they were of such a kind as rendered it easy for every one to satisfy himself of their truth, and the accounts we have of them are derived from eyewitnesses. The doctrines of this book are in perfect conformity to the Old Testament, and it records the fulfilment of many of its predictions in a most exact and surprising manner. A minute examination of this must lead to the conviction that it came from God, and it is impossible for any man to reject it, without, at the same time, rejecting the Scriptures

of the Old Testament. Peace be on thee, my friend, and the mercy of God.

---

OBSERVATIONS OF C. W. IN ANSWER TO R. G. W.

To the Editors of the Jewish Expositor.

Gentlemen,

A VARIETY of engagements, which have wholly occupied my time, have prevented me from sooner noticing the communication and queries of R. G. W., in your number for September. I shall now endeavour to answer them as briefly as possible, and shall begin my remarks by expressing my sincere gratitude to your correspondent, for the polite and obliging manner in which he has stated his dissent from some of my views.

I cannot think that Matt. xxiv. 14, and Rev. xiv. 6, refer to the same general preaching of the Gospel as is spoken of in Isaiah lxvi. 19. Our Lord, in the first cited passage, expressly informs us, that that preaching is *for a witness to all nations*, (it shall not, therefore, be effectual for the *conversion* of the nations,) and then, (says he) *the end shall come*, by which we are assuredly, I think, to understand the end of the present age, (*αιων*) when the fourth kingdom of Daniel is destroyed, and the Son of Man comes with the clouds of heaven, (Dan. vii. 13.) to establish his glorious kingdom, at which period *the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever.* (Vcr. 18.) In like manner it seems evident, from the whole of the fourteenth chapter of Revelation, that the preaching in the 6th verse is *before the end*. The angel in this verse is followed by a second angel, (ver. 8.) proclaiming the fall of Babylon, which is nearly coincident with the end: therefore the former angel goes forth *before the end*, and his flight is thus identified with the preaching in Matt. xxiv. 14. On the other hand, it seems to

me quite apparent that the messengers in Isa. lxvi. 19, are sent forth *after* the awful events described in the 15th and 16th verses, which I take to be the destruction at Armageddon. This preaching then is *subsequent to the end*, i. e. it belongs to the age to come, and ushers in the glorious scenes of that auspicious era. In this view I have the support of Mr. Faber, who thus writes in his work on the Conversion and Restoration of Judah. "After the overthrow of antichrist, such as escape the tremendous slaughter of Megiddo, a number amounting (as we are informed by Zechariah) to a third part of his whole host, shall be converted to the pure faith of Christ, and shall be scattered among all nations, in order that they may carry far and wide the astonishing tidings, and declare the glory of God."

It will not alter the chronological arrangement of these different passages, if we suppose these messengers in Isa. lxvi. 19, to be Jews instead of Gentiles. In supposing them to be Gentiles, R. G. W. will now learn that I have the countenance of Mr. Faber, but I see that Mr. Lowth, (whom I have consulted since reading your correspondent's paper) supposes them to be converted Jews, who shall have escaped from the nations, by their restoration to the land of Israel, previous to the battle of Armageddon. As this view is supported by the learned Bishop Horsley, it is probably the true one, and I feel obliged to R. G. W., for having led me to reconsider the passage.

R. G. W. next asks, "Where is the propriety or benefit of making the seventh chapter of Revelation speak of the first-fruits of the general Christian church, when so orderly, plain, and useful an interpretation may be given of it?" as the one which he suggests. It is difficult for me, within the compass of a short paper, to answer a query which involves in it the consideration of a very great portion of the Apocalyptic synchronisms and chronology. I must therefore content myself with stating, that

I entirely differ from the great body of interpreters, in their arrangement of the first six seals. The sixth seal in particular, which they apply to the revolution under Constantine, appears to me to relate to the great revolution, or earthquake, of the last days, which shakes in pieces the antichristian empire, immediately before the second advent of Christ. Theseventh chapter I suppose to be an integral part of the sixth seal, describing, *first*, an interval of peace in the midst of the earthquake; *secondly*, the sealing of the elect 14,000 previous to the last awful catastrophe; and *thirdly*, the deliverance of the Church from that catastrophe, and its translation into the millennial blessedness. As to what your correspondent states respecting "the *acknowledged* order and chronology of this wonderful book," if he means thereby the order and chronology adhered to by Bishop Newton, and those interpreters who have followed him, I must candidly inform him, that so far from *acknowledging* this order and chronology, I believe it to be in a great measure erroneous and contrary to truth. If R. G. W. has never seen the learned work of Archdeacon Woodhouse on the Apocalypse, and also the commentary of Vitringa, I would recommend them both to his serious attention. The last is very scarce, but I presume it may be had at your publisher's in town. In recommending these authors to your correspondent, I would not, however, be understood as expressing an entire coincidence with either of them. But I think they are both successful in showing that the sixth seal cannot be applied to the age of Constantine, but must relate to the convulsions of the last times. In proving this point, they at least most effectually overthrow that arrangement of the Apocalyptic visions which is most popular in this country, and I need not point out to R. G. W. that the overthrow of error is a necessary preliminary to the establishment of truth.

Having thus endeavoured, in a very imperfect manner, to answer the queries of your correspondent, may I be permitted in my turn to ask a query from another very valuable correspondent of yours, the Rev. Mr. Faber, viz. whether he has considered my Remarks in your number for April last, in reference to the proper translation of *ὅταν τελευτωσι*, in Rev. xi. 7, and how far he feels disposed to acquiesce in what I have there stated?

I perceive that I have omitted to notice one misconception of my meaning in my paper in the Expositor of April last, by R. G. W. He supposes me to refer the vision in Rev. vii. to the *first-fruits* of the *Christian Church*, whereas I have distinctly stated, that the palm-bearing multitude seem to me to represent the *elect remnant* of the Christian Gentiles, who shall be spared in the awful destruction of the fourth monarchy, and also the *elect first-fruits* of the Heathen nations who shall at the same period be gathered into the Church. In short, this multitude shall comprehend all who at the period of the second advent shall be found faithful, and "*counted worthy to escape the things that shall (then) come to pass, and to stand before the Son of Man.*" (Luke xxi. 36.) I am, Gentlemen,  
Your's, &c. C. W.

#### HAGGAI II. 1—9.

A NEW VERSION, WITH OBSERVATIONS. BY THE REV. GEORGE HAMILTON.

IN obedience to the exhortations of the prophet, and under the influence of the Divine Spirit, the leaders, priests, and people of the Jews, had commenced the building of the temple; the old men, who recollected the splendour of the first house, wept at what they thought the inferiority of the second; (Ezra iii. 12) this address from the prophet was designed to comfort them, (ver. 3.) and to encourage all the people,

(ver. 4.) by an assurance that the glory of the house whose foundations they had laid, should surpass the glory of their former temple. Hence we have an assurance of the presence and blessing of the Holy Trinity, (ver. 4, 5.) and a promise of the appearance of Messiah in that temple. (ver. 6—9.)

1 In the seventh *month*, in the one-and-twentieth *day* of the month, came the word of the Lord by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high-priest, and to the residue of the people, saying,

3 Who among you is there that surviveth, who beheld this house in its former glory? and how do ye behold it now? is it not in comparison thereof as nothing in your eyes?

4 Yet now be strong, O Zerubbabel, saith the Lord, and be strong, O Joshua, son of Josedech, the high-priest, and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts:

5 With the word which I covenanted with you when ye came out of Egypt, and *with* my spirit that remaineth among you; fear ye not.

6 For thus saith the Lord of hosts; Once again (*and* that shortly) I will shake the heavens and the earth, and the sea and the dry land;

7 And I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts.

8 (Mine is the silver and mine is the gold, saith the Lord of hosts.)

9 Greater shall the latter glory of this house be than the former *glory*, saith the Lord of hosts, and in this place will I give peace, saith the Lord of hosts.

Ver. 1. The building of the temple, which had been discontinued, was now resumed; (Ezra iv. 17—24.) and when the work had been carried

on for nearly a month, (chap i. 15, and ii. 1.) the prophet addresses the leaders and the people, promising, 1. that this house should possess a glory surpassing that of the former, and which should not consist in gold or silver, but in the presence of the Messiah; (1—9.) 2. that the unproductive harvests they long had mourned for should be removed and plenty restored; (10—19.) and, 3. that Zerubbabel should be exalted as a type of Christ. (20—23.)

Ver. 3. *Surviveth*, (Ezra i. 4. in orig.)—There might have been some of those persons still alive who had remembered Solomon's temple, and who had wept when the foundations of the present house were laid, eighteen years before. (Ezra iii. 12.) From the destruction of the first temple to the first year of Cyrus was fifty-one years; the temple was begun the following year, and the whole time during which the temple lay desolate was seventy years. (Zech. i. 12.) *This house*—Hence it appears that the prophet did not confine this appellation to the temple then building, but applied it to the temple as established for the worship of God; exactly as we now talk of what was done in St. Paul's church at the time of the Reformation, and what is done in it now, although the buildings are not the same, (see Ezra v. 11—13.) where *this house* is applied to both the first and second temple.

Ver. 5. *With the word, &c.*—This was the angel which spake to Moses in Mount Sinai. (Acts vii. 38, and Exod. xix. 3, 17.) He was promised to Moses. (Exod. xxiii. 20—23, xxxiii. 14.) He was actually with them, (Isa. lxiii. 9. 1 Cor. x. 4, 9.) and hence we have authority to apply this promise to the personal *Word*, the Lord Jesus Christ, for *covenant* in the sense of *promise*. (See 2 Chron. vii. 18, in orig.) *And with my Spirit that remaineth*—(Zech. iv. 6, Isa. xlvi. 16. lix. 21.)

Ver. 6. The abolition of the Mosaic covenant by the preaching of the Gospel. (See Heb. xji. 26, 27.)



Ver. 7. To vindicate both the grammatical construction of this passage and its application to Christ, it is only necessary to refer to Parkhurst's Lex. on the word  $\text{קָדֹשׁ}$ . The opinion of Dr. Heberden, recommended by Newcome, that the desire of all nations, meant silver and gold, that which all nations desire, is well refuted by Dr. Hales. (Chron. vol. ii. p. 513—517.) Rab. Symons, in "the Light of Israel," adopts this interpretation, and contends that Christ never was the desire of all nations.

Ver. 8. This verse comes in as a parenthesis, to convince the Jews how unreasonable it was, to suppose that any quantity of silver or gold could make a place glorious in the sight of God, since all the precious metals were at his command, as belonging to him.

Ver. 9. The Jews have vainly endeavoured to point out the superior glory of this temple. They say it was magnificently adorned by Herod—honoured by the gifts and oblations of foreign kings—and that it stood ten years longer than the temple of Solomon. But none of these things could at all compensate for the absence of those miraculous and divine appendages of the first temple, which the Jews confess it wanted. There was but one thing which could have added to the glory of Solomon's temple, and that was, the presence of God manifest in the flesh; when the Lord came to his temple, (Mal. iii. 1.) that glory was exhibited, and all former glory eclipsed. There was in it no material *fire from heaven*, such as once blazed upon the altar, but He was there who baptized with the Holy Ghost and with fire. *The ark* and its contents were wanting, but He was there in whom were hid all the treasures of wisdom and knowledge, and by whose blood was exhibited the true propitiation, or mercy-seat, ( $\text{ἰλαστήριον}$ , see Sept. version) into which angels desire to look. (Comp. 1 Pet. i. 12, with Exod. xxv. 20.) *The spirit of prophecy* was wanting until the fulfilment of

the prophecy of Joel, by Him who, having received of the Father the promise of the Holy Ghost, shed it forth on his disciples. (See Acts ii.) What need of the *shechinah*, when the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth, (John i. 14.) for in Him dwelt all the fulness of the Godhead bodily. (Col. ii. 9.) And if *the holy anointing oil* was not to be found for the consecration of priests, yet was there in place thereof an anointing received of Him who was anointed with the oil of gladness above his fellows. (1 John ii. 27, Heb. i. 9.) Thus was the deficiency of the second temple supplied; and thus was fulfilled the encouraging prediction of the prophet.

In applying the words *latter* and *former* to *glory*, and not to *this house*, we have the authority of many Biblical critics. See Parkhurst, as above, and Blayney's Sermon on these words, that the temple, whether first or second, may be called this house. (See note on ver 3.) *Peace*, not temporal, but spiritual, as the History of the Jews sufficiently evinces.

#### OBSERVATIONS ON RABBI CROOLL'S REMARKS.

To Rabbi Crooll.

My dear Sir,

I feel convinced, from the spirit of your remarks on the subject of "the London Society for promoting Christianity amongst the Jews," that you will listen with candour and attention to what a minister of the Gospel of Christ, who loves your nation, and longs for the salvation of Israel to come out of Zion, may have to advance in reply. May the God of Abraham assist us in our meditations with his Holy Spirit, that while a Jewish Rabbi and a Christian priest converse on the things which make for their everlasting peace, the middle wall of partition may be broken down, every prejudice and stum-

bling-block may be removed, and our hearts be directed into the way of truth!

And first I would call your serious attention to two facts, both of which you admit or assume in your two first paragraphs. (1.) "That it is the belief of many of your learned, that the time of the restoration of the Jews is nearly at hand." (2.) That a Society exists, of comparatively very recent date, for the express purpose of restoring your people to the knowledge and love of that one God and the true Messiah, whom, it is feared, you have nationally rejected for so many centuries. Now are not these two facts very remarkable, when considered in *connexion* with each other? For 1700 years no such expectation has prevailed among your people:—for 1700 years no Christian, or very few, and they solitary individuals, have cared about your nation, or undertaken any thing in its favour: on the contrary, Christians in general have done all they could to oppress and persecute you, and have thus fulfilled your own Scriptures, making you "a hissing, and a proverb, and a by-word" among the nations of the earth. At the close of this long period, a great persuasion has prevailed among your people, that "the time to favour Zion, yea, the set time is come;" and this idea is almost universal, among learned and thinking Jews, in all the explored regions of the earth, from Russia to the Holy Land; and from thence to the utmost confines of eastern India. At the same moment the face of the whole Christian world is changed towards you; with one consent they lighten your burthens, increase your privileges, relax their persecutions; they do much more; the pious and thinking among Christians begin to remember Zion, and the followers of Jesus Christ "take pleasure in her stones, and favour the dust thereof;" (Ps. cii. 14.) they call you elder brethren, children of the stock of Abraham, the seed in whom all na-

tions of the earth shall be blessed; they pity you and pray for you; they would cleanse you from your vices, (which you acknowledge and bewail) and fain would lead your minds to that atoning blood of the true Messiah, Jesus the Son of God, which alone can purify your souls, and propitiate the favour of your offended God and Father! Now are not these two facts, taken in this point of view, most interesting and remarkable? Here is a state of *preparation* and *expectation* among the Jews, unheard of till now—and here is a disposition in Christians to regard and love you equally unknown before. These events are strictly *coincident*, and entirely *new*: may they not be the work of the God of Israel, who, whenever he designs to visit his people, always prepares their hearts to receive him? Should not the benevolent attempts of Christians at least excite your sympathy and godly love? Should not these things weaken your prejudices against that Society which is the channel of conveying to your nation the combined charities of the Christian world? Surely, my dear Sir, if you meditate on these delightful and *reconciling* truths, you will be induced to alter your views respecting the passage of the prophet Zechariah which you apply to our Society. So far from "spoiling you," we are now repenting that our fathers spoiled you, and are endeavouring, by every act of kindness to you, to atone for their cruelties. We believe you, indeed, as a nation, to be as dear to God as the apple of an eye is to a man; we believe that he is tenderly alive to your welfare, that he marks them who oppress and persecute you, and will be avenged of such; we believe the word to be yet in force, "Blessed is he who blesseth thee, and cursed is he who curseth thee." We would not even "*spoil*" you of your "*religion*," we do not wish you to renounce the worship of the God of your fathers; we only desire that you may serve him in a purer form,

approach him in a more acceptable way, and graft on the rites and ceremonies of Judaism, that pure and spiritual religion, of the various parts of which they were the types and shadows. If we wished to lead you from the worship of the one only and true God, you might justly, as your law commands, "even take up stones against us," as false prophets. But considering your *moral* stain as a nation, the ungodliness and wickedness that is in Jacob, the ignorance and vice which too widely and deeply extends among your people, we cannot consent "to leave you as we find you," nor will our souls rest until we have effectually pointed all the scattered ones of the house of Israel to that true *paschal* "Lamb of God which taketh away the sin of the world." Perhaps, Sir, the conclusion at which you arrive in your second section, has more truth in it than either you or I can estimate; you say that you are still of opinion, that "our Society is stirred up by God, to bring forth through us salvation in a hasty way to the Jews; by a way of which our Society is yet ignorant; that we work and know not what we work; but in the end thereof it shall be known to us and to all the world." Here you express, almost precisely, the views of most Christians who support the London Society. We are willing to confess that, in a measure, we work in the dark, that we are necessarily ignorant of the particular *mode* in which God will manifest his purposes of mercy to his ancient people, and we content ourselves with using those means which we conscientiously believe to be most conducive towards hastening the glorious period when Jew and Gentile shall rejoice together in God's spiritual mercies. May you and I, my dear Sir, "be stirred up of God" to read his holy word, and pray over it, that we may individually be interested in his promises, and partakers of his great salvation which is in Christ Jesus. I am, &c.

C. F.—K.

[To be continued]

## EXTRACT OF A PAPER

READ BEFORE THE FRENCH ACADEMY BY M. DUPIN.

To the Editors of the Jewish Expositor.  
Gentlemen,

THE letter of your correspondent P. G., in your number for August, is one of considerable interest and importance. I have long admired, and delighted in, Bishop Horsley's translation and exposition of the eighteenth of Isaiah; and if there were any real cause for dissatisfaction in the mode he adopts to make its grand application refer to the Jewish and the English nations, should not the difficulty be thought to be completely removed, by the construction of the passage now proposed?

I cannot but express the pleasure and satisfaction with which I have perused the communication of P. G., and the only part about which I hesitate, is in the reference to two portions of Scripture. I question the correctness of the application of Ezek. xxxviii., and I think that, instead of Dan. ix., the latter part of Dan. xi. should be referred to.

But my chief object in writing to you is, to request you will favour me with the insertion in your Expositor, of an extract of a paper read before the French Academy of Sciences by M. Dupin, (in which, as has been before justly remarked, he has drawn a picture of Great Britain as honourable to his own freedom from illiberal national prejudices, as to the country which he panegyricizes.) For, although your correspondent has, perhaps justly, said that there requires no proof or explanation that England may lay claim to the prophetic description in the first verse of this chapter, and that she is indeed a "land extending far her wings" of power and protection, not only to India, but to "all the extremities of the four parts of the world;" that she is, indeed, *γῆς πλοίων πύργους*, (LXX) possessing "ships," and commercial greatness and wealth, unequalled by any other nation: yet, we apprehend, that an interesting and striking proof and illustration of

this gratifying fact may not be unattended with beneficial results, and may strongly suggest to us the high duties and responsibilities, especially as connected with the restoration of Israel, which Divine Providence has laid upon us.

“Though Great Britain,” says M. Dupin, “is elevated to the highest pitch of naval power, a wider field having been opened for its display than ever was enjoyed by any other nation, people that live remote from the sea have nothing to apprehend from her fleets: and notwithstanding her indubitable exertions in arms, and the apparent grandeur of her military achievements, there is nothing in the greatness or manner of these exploits sufficient to produce any portion of alarm in other states. But, with respect to her commerce, almost every resource which the highest ambition could covet, has been placed within her reach.”

“In Europe, the British empire borders on Denmark, Germany, Holland, and France; and, by her outposts, it has connexion with Spain, Sicily, Italy, and Western Turkey. In Gibraltar, Malta, and the Ionian islands, the English have the keys of the Mediterranean and Adriatic. In America they have all the northern regions to the pole, and to the confines of the Russian possessions, and those of the United States. Under the torrid zone, they cross the Gulf of Mexico, and establish their sovereignty in the midst of an archipelago between the two hemispheres of America.”—“In Africa, by their forts on the Gold Coast, and establishments at Sierra Leone, they diminish the many and great horrors that too often multiply in Negroland. They justly consider Negroes in captivity as in an unnatural and degraded state, and would have them to enjoy at home, in common with their brethren and their neighbours from Europe, such blessings as their country affords, and would permit them to enjoy plentiful subsistence and their natal soil. In a part more advanced towards the Anstral pole, in places where for centuries

the Spaniards and Portuguese had only a port of refreshment, and the Hollanders a plantation, the English are establishing an empire, which will soon be aggrandized by subsequent colonization, and the addition of various contiguous dominions.”—“In India and its archipelago, Britain is in possession of some of the finest countries of the east; and, indeed, on the Asiatic continent, her factors have dominion over sixty millions of subjects. Her arms have been usefully employed on the Persian Gulf, and in the Red Sea, in putting a stop to the unsparring ravages of marine bazdits, a horde of robbers and buccaniers, who make no pretensions to civilization, who shew no regard for the blood which they shed, or the desolation which they cause. The conquests of the English merchants commenced where those of Alexander terminated, and where the god Terminus, of the Romans, could never arrive. We have, at this day, the spectacle of a commercial company, embodied in a narrow street of the City of London, employed, after reducing the natives to subjection, in making and establishing constitutions, partly democratical, among the conquered; in forming a ministrations and systems of government suited to the habits and genius of the people for whom they are designed, a people previously subject to pillage and confiscation, and whose servitude had been perpetuated for ages.

“Thus, from a single centre, by the vigour of its institutions, and from the advanced state of its arts, civil and military, an island, which in the oceanic archipelago would scarcely be reckoned of the third order, exhibits the sublime and interesting object of commanding attention, from the movements of her industry, and the weight of her power, in all the extremities of the four parts of the world. A further train of reflection is supplied, if we add the diversity of objects connected with civilization, which follow from British influence, and which we find rising to view from

British colonization: perhaps, one fifth of the globe will, one day, receive the laws, speak the language, conform to the manners, and fully participate in the commerce, arts, and intelligence, of Great Britain."

Does God, in very deed, address this mighty, and this honoured nation, and command her to employ her power and wealth in restoring to her glory and greatness, another nation once still more honoured than herself; saying, "Go, ye swift messengers, to a nation scattered and peeled, to a people terrible hitherto from their beginning, &c." (Isaiah xviii. 2.)—Let every one then, that claims the name of Englishman, determine, "for Zion's sake not to hold his peace, and for Jerusalem's sake not to rest, until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth." (Isaiah lxii. 1.)

I remain, &c.

G.

LETTER OF G. H. IN ANSWER  
TO MR. SYMONS.

To the Editors of the Jewish Expositor.

Gentlemen,

THE readers of your present Number, will expect to find in it some notice of Mr. Symon's letter to Mr. Rogers, and therefore, without wishing to take the subject out of abler hands, I shall proceed to show the fallacy of those arguments, which he has adduced to prove that certain passages of the Old Testament are misunderstood by those who apply them to our Lord Jesus Christ.—Mr. Symons says, He could not be Shiloh, Gen. xlix. 10; because all the events predicted by Jacob, were to befall his sons at the expiration of a certain period, so he interprets "the latter days;" and as no remarkable period was closed at the birth of Christ, he could not therefore be Shiloh. This argument rests on the assumption that *latter days* means the end of a specific period, an assumption which I contradict without hesitation, inasmuch as the phrase applies to all Jacob's sons, as well as to Judah;

and what befel them did not come to pass at the expiration of a certain period, but during a long series of years, according to the circumstances in which the tribes were placed; or if it be said that the settlement in Canaan was the certain period, that will contradict our opponent still more decisively, because his argument requires us to believe the period not yet arrived. In his replies to Mr. Rogers, and to me, Mr. S. has referred with great confidence to his Melchamoth Amunah, *arguments for the faith*, and we may fairly look there for his explanation of this frequently occurring phrase; in this publication he maintains, that the world is to exist 6000 years in a state of labour and sorrow; that at its close Messiah will come, whose advent will be followed by 1000 years of rest and peace. But the *latter days* are referred to the close of these 6000 years, consequently according to Mr. Symon's interpretation, Jacob foretells what was to befall his sons, in the period which was immediately to precede the advent of the Messiah. 1 Chron. v. 1, 2, contradicts this, for the writer evidently considered the prediction concerning Reuben, as having been fulfilled, and the Targunists on Gen. xlix. 3, state that he was hereby deprived of the birth-right, the priesthood, and the kingdom. Though *latter days* he often applied to the advent of Messiah, whether first or second, it is likewise used to express future time without reference to any specific period. Num. xxiv. 14; Deut. iv. 30; and the passage in Chronicles already referred to, as well as the context of Gen. xlix. proves that such is its meaning in the first verse, and consequently we reject this new interpretation as unfounded. In the middle of this argument, Mr. S. has introduced an observation on Hag. ii., which does not in the least contradict our interpretation of the prophecy; because we think that the superior glory of the second temple did not arise from external circumstances, or from the character of those who frequented

it, but from its being the place where-  
in Mal. iii. 1. was fulfilled. The re-  
mainder of this paragraph is occu-  
pied in combating an opinion, which  
I never knew any one to maintain,  
that all sin was to cease when Mes-  
siah came to *make an end of sin*.

The objection that the regal sceptre  
departed from Judah 400 years be-  
fore the birth of Jesus, has been an-  
swered by me in my observations on  
this writer's "Light of Israel," p. 15,  
et seq.

Mr. Symons's remarks have failed  
to show me that Mr. Rogers's inter-  
pretation is in opposition to his own  
belief, and perhaps your readers will  
think as I do, that they are perfectly  
consistent; much less do I see proof  
of his having filled up the measure  
of his errors, in applying Is. ii. and  
Mic. iv. the times of Messiah; for  
surely his opponent must be fully  
aware, that we believe in a future  
advent in glory, as we do in a past  
advent in humiliation; and this dis-  
tinction may show that there is com-  
mon sense in our interpretation of  
these passages.

Though I am perfectly satisfied  
that Jer. xxxi. 22, refers to the birth  
of Christ, yet I would not press it  
on a Jew, because the argument it  
supplies rests in some measure on  
the authority of the New Testament.  
Mr. Symons, however, must allow  
that several Rabbies have applied it as  
we do, to the birth of Messiah. His  
interpretation is made out by the  
help of a most unwarrantable para-  
phrase, "A woman shall compass a

man," (a man child, Job iii. 3.) that  
is, "the Lord shall change thy femi-  
nine heart (in consequence of which  
thou art called virgin of Zion,) into  
the heart of a man." The feminine  
appellation bestowed on the people,  
does not carry with it the idea of  
weakness and faint-heartedness: see  
Is. xxxvii. 22.

To justify his interpretation of  
Zech. xiii. 7, our opponent has re-  
course to a perversion of the text, for  
which he would severely chide us if  
we attempted it. He makes the pro-  
phet say, "Smite the shepherds,"  
i. e. the tyrannical kings, "and the  
flock shall be scattered," i. e. deli-  
vered from under their dominion.—  
Now let it be observed, that the pro-  
phet speaks of *one* shepherd, not  
many, and that to scatter a flock  
never means to deliver, but always  
to afflict it.

I am sure we must feel pleasure at  
seeing the Jews willing to enter into  
fair discussion, on the points at issue  
between us; but I am persuaded that  
whoever has read Mr. Symon's former  
productions, and the replies which  
they have occasioned, will think that  
the confident tone by which he at-  
tempts to elevate his assumptions  
into proofs, and his assertions into  
arguments, is very much misplaced;  
it is indeed very unbecoming in any  
controversialist, but it is peculiarly  
so in one, who has already been  
obliged tacitly to retract some of his  
most confident assertions.

G. H.

Kellermogh, Nov. 7.

## PROCEEDINGS OF THE LONDON SOCIETY.

### LETTERS FROM MR. SMITH.

*Great Glogau, Sept. 10, 1823.*

Rev. Sir,

My last letter from this town was  
dated August 28th, which was merely  
relative to Mr. Becker. On my way  
hither, from Ostrawo, from whence I  
wrote to you also, I fell in with many  
Jews, among whom I distributed the

last tracts I had, which were well re-  
ceived. In Raweiz, through which  
I passed and stayed one night, there  
are 300 families. Had I had books,  
I would have remained there some  
days, although my lodging was most  
miserable. I had requested Mr.  
Tauchnitz to forward me some books  
to this place, which I found on my  
arrival. In Ostrawo, the Jews re-

peated their visits to me, till almost the last minute, and my promise to come again, if possible, barely satisfied them. *In this town (Glogau,) they were equally pressing for books; my room was crowded to excess till the police interfered, and would not let me distribute any more; which I believe they were afterwards sorry for, as before I left they were very civil, came and begged a copy of each tract as a remembrance, and as much as told me that if I would come again, they would not interfere.*

I was only sorry that I had not seen more of the youth from the schools, before it occurred; but it may please God to bless the few grains of seed which have been scattered, and to prepare the ground for receiving a greater quantity at some future period. *Many of the Jews here appear to be Christians at heart, and only to wait for each other.* I have had several long conversations with many of them, who are much concerned for the education of their youth: one of them, a very sensible man, has promised to draw up a plan, and begged of me to transmit it to you, which I promised to do. Some opposed, and think the attack made by Christians upon the Jewish people is too great a venture. The profanation of the Sabbath, and the want of hospitality among Christians, are great mountains in the way. The Jews in this part of Germany are generally benevolently inclined, which is ever praiseworthy. At some future period I will pen you down their principal objections.

I am, yours, &c.

R. SMITH.

*Knaterschin, Oct. 14, 1823.*

Rev. Sir,

MY last letter was addressed to Mr. Barker, from Militsch, in which I think I stated how things stood in Breslau, with reference to the Society. Among the number of visitors I had during my last stay there, was a young Jew, an assistant to a merchant, who came to me very often.

He wishes very much to embrace Christianity, but at present sees no probable way. His ideas of Christianity and its requirements, are more clear and consistent than most of his brethren, and his faith in Christ and love to him, have perhaps seldom been surpassed by Christians. He has been with his present employer, he says, about six years, who treats him with very great kindness, and does every thing in his power to contribute to his happiness. Should he yield to the dictates of his conscience by embracing Christianity, he can no longer remain where he is, and his hopes of a comfortable maintenance would at once cease. He is also afraid that if his baptism reach the ears of his father, it may be his death, which he says has lately been the case with a friend of his; the father reading the account of the baptism of his son in the public reports, took it to heart and died soon after.—It is difficult to advise in such cases as these, *which are very numerous.*

Since I left Breslau, I have again been in Breig and Ostrawo. At the former, the youth in the Latin school will probably, in due time, all of them go over to Christianity. The young physician, recently baptized, and mentioned in a former letter, is very desirous of making himself useful to his brethren. I left with him some tracts, &c. and he promised to communicate to me from time to time the result. The merchant also, whom I have once before mentioned, is much improved in his religious views, and very zealous for the promised conversion of Israel. He himself will not be baptized at present, thinking, and very justly, that he can do much more as he is; he says immediately on his baptism, he shall have no longer a voice among the Jews. His two eldest sons at the University, are now about to receive baptism. I gave him some tracts, and sold him twenty-four books containing the Jewish German New Testament, &c. to distribute among his friends and relatives. In this town there appears

to be about 600 Jewish families; but as there has been somebody here about a month ago, and distributed books, I have not distributed any, except to a few young men, who came and begged very hard. At Ostrawo, I found no decline in the desire of the people to possess our books; during the few days I was there, I was visited by about two hundred of them. It would be much too sanguine to suppose that all our visitors are sincere in their enquiries, but the means of grace ought not to be withheld from any, and we cannot say what they may eventually be, however unlikely at present: almost every thing teaches us that the ways of God are different to our preconceived opinions. A Polish gentleman, to whom I gave a German tract, No. 8, said that he would have it put in Judæo-Polish, and circulate it among the Polish Jews. It would, I think, be worth the attention of the Committee, to take into consideration, whether it would not be better to have a less number of tracts, and to publish the whole Bible in the form of tracts, with a short clear commentary. This appears to me, to be the only way to keep up the attention of the Jews to the study of the Scriptures, and they would doubtless be well received. For something of this nature they frequently ask, saying, that they do not understand the Scriptures; and nothing is more true, for they have not the least idea of their spiritual import: and to reflection they are total strangers. But very few can purchase the Commentaries of their Rabbies and Talmudists, and it is well known that the latter keep the most important passages out of sight.—The importance of the daily study of the Scriptures ought to be earnestly recommended.

In Militsch, there are but eleven Jewish families, and ten of them I found very shy.—A Jewish girl, and a whole family, were baptized here last week. God grant that their hearts may have been baptized also.

I am, yours, &c.

R. SMITH.

#### LETTER FROM MR. M'CAUL.

*Warsaw, Oct. 15, 1823.*

My dearest Sir,

You found by my letter from Berlin, that I had been disappointed in my expectation of seeing Professor Tholuck, &c. On my arrival at Posen, I immediately waited on the Rev. Professor Cassius, one of the Vice-presidents of the Society there. He received me most kindly, and I was pleased to find that his zeal, far from having grown cold during our absence, had increased much in fervour. He is a man of great talents and acquirements, and of an indefatigable disposition, a quality much needed in our cause. He informed me that the Society had made comparatively little progress with the old Jews, though of these several have been baptized. But that their efforts respecting the rising generation had been attended with much success.

Professor C. according to a plan adopted by the Posen Society, went round to several Jews, and proposed to them to educate their children gratis. The Jews accepted the proposal, and there are now fifteen Jewish children educating in various Christian schools, at the Society's expense. It is true, that no direct attempt is made to convert these children, but a most essential step to their conversion is taken, and a great obstacle removed.

By intercourse with Christian children, much of the spirit of separation and hatred is taken away. By being educated as Christians, they learn what will afterwards be useful to furnish them with support, in case they should become Christians, and they will be no burden to Societies as many converts now are: and above all, their time being devoted to Christian studies, there is no time for studying the Talmud. This mode of working upon the Jews, is one that should be by no means neglected. The young Jews educated, have, as Professor C. expresses it, enlisted new recruits; so that if he had more funds, many more Jewish children



would enjoy the benefit of a Christian education.

I cannot omit, that my ordination procures every where more respect for the Society as well as for myself, and gives much more weight to what I say; especially in the Polish reformed church, which considers itself as a sister of the church of England, from which in its time of need it received much support. The Polish Reformed church is episcopal, and has its ordination from the Bohemian brethren, whose ordination is valid by act of parliament. Until very lately, the heads of the church had the title of bishop. In the time of great persecution and poverty, they gave up this title, and took in its stead that of general senior. Of these things, I hope to write more detailed at a future opportunity.

When I told Professor C. that I was ordained, he immediately called me his brother; and on presenting him with a copy of the German version of the prayer book, after he had read the communion service, he declared he would make use of it. He said also, that he thought many of his brethren would do the same, if they could procure copies. He spoke also of establishing a particular school for the education of Jewish children, and asked whether the London Society would contribute something towards it. His plan, however, is not yet ripe.

Before leaving Posen, I had the pleasure of seeing the Prince William Radzivil, to whom I presented a Report. He expressed warmly the interest he still feels for our cause. Before I quit Posen, I must express my opinion of the necessity of making it a missionary station, both on account of the number of the Jews and of the Society. Indeed it might be a general rule, that wherever there is a Society, there ought to be a missionary: one sent out by you would be the most acceptable and the most useful. Another reason will soon present itself, as the Posen Society have some idea of forming a Jewish colony

in the neighbourhood at Pinna, and this idea is warmly taken up by Mr. Elsner, at Berlin.

Having done at Posen all that then seemed possible, we proceeded for this place, where we arrived Friday, the 19th Sept. We received from Mr. Hall's family that Christian kindness which former experience had led us to expect. They suffered us to go to no hotel, but cheerfully incommended themselves to accommodate us. Thus hath our merciful heavenly Father brought us safe through a long and fatiguing journey, blessed us on our way, and provided kind friends to receive us at the end of our pilgrimage. Above all, I have reason to be thankful that my health gradually increased as we advanced, and that it is now almost entirely restored.

The Sunday after our arrival, I was able to go through two services, and preach twice to several of the English who assembled in Mr. Hall's house. In consequence of the absence of the Russian Minister at the great review, I have hitherto been unable to apply for a Polish paper similar to that given me in Russia. I have not, however, been idle. I called on Mr. Diehl, and reminded him of his proposal concerning English service. He was still of the same mind, but requested that a formal application might be made. This was accordingly done by the English, in a paper addressed to the elders of the Reformed Church, for permission to have divine service celebrated in their place of worship. This was immediately granted, and on Sunday last, the 12th Oct., I read the service for the first time, and preached from Isaiah xlv. 23, "I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear." There were forty-eight English persons present, and several strangers; amongst others, two Jews who speak good English. Thus the Lord is prospering us, and laying the foundation of all our plans surely. Mr. Diehl has communicated to me

most pleasing intelligence respecting a young Jewish teacher, named E———, who, you may remember, having received instruction from me, was baptized by Mr. D. after we left Warsaw. After his baptism Mr. D. sent him to Lublin to be prepared for a schoolmaster. He has led a truly Christian life, and has adorned his profession by his godly conversation, insomuch that he is universally beloved and respected by his teacher and his fellow scholars. These all gave such a testimony of him to Mr. D. when he visited Lublin this year, that Mr. D. was constrained to say, "E———, we have always been accustomed to look on converted Jews as hypocrites, but you have redeemed the honour of your nation."

I am, &c.

A. M'CAUL.

LETTER FROM MR. HANDES,  
MISSIONARY FROM THE BER-  
LIN SOCIETY, TO THE JEWS  
IN POLAND.

Posen, June 20, 1823.

FIRST of all let us unite in praises to the Lord, who has shewn so great mercy to me during my journey, and until this day. He was with me at Frankfort on the Oder, and opened, through me, the heart of many a son of Abraham. I was soon introduced into several families, and met with kindness and a ready reception of the word of the cross. May a well-prepared field be found, wherever the Lord will be pleased to send me out, to sow the seed of the divine word. Among some of the Jewish inhabitants of Frankfort a harvest is to be expected; if not at this moment, yet at some future period. It is, in my opinion, very advisable, that in places where publications have been brought into circulation, further exertions be made, both by the means of continued dissemination of such books, and by the instructions and repeated conversations of missionaries. Here, in Posen,

I have already had many and pretty numerous visits of Jews. In several conversations with individuals, I have found reason to thank the Lord, for having brought me into connection with souls who, like Nathanael, were in search of truth, candidly, without hypocrisy. Several young persons applied to me for transition to the Christian religion, to whom I represented the importance of that step. A Jewish schoolmaster, who some years ago married a Christian widow, and has been at the head of a Christian school, was lately found to be an unbaptized Jew; and when now he applied for baptism, and shewed true contrition, the clergy of this town recommended to me for instruction. He has frequently, and with tears, confessed to me his criminal hypocrisy, and promised to be henceforth faithful to Christ, even under poverty. [In letters of a later date it is reported that this individual, having found the spiritual injunctions of Mr. Handes too severe and rigorous, had left his instructions; but that some time afterwards, the Lord again had touched his heart, that with tears he had requested the missionary to receive him again, and that his request had joyfully been complied with.] I am every day, almost, *besieged by Jews*, who apply for books, or for explanation of some matters of faith, whereby my residence at Posen will be considerably prolonged. I especially wish to be here about midsummer, because during that season Jews from all the neighbouring places use to meet in this town.

The Society here established has baptized four Jews. In the Public School, and in the Grammar School, (Gymnasium) free places have been appointed for Jewish children, which already have been occupied by a great number of them, of whom some already have been baptized, and others manifest a desire to be received by baptism into the Christian communion.

REPORT OF THE MEETING OF  
THE YOUNG ISRAELITE, SAM-  
SON MEYERSOHN, WITH HIS  
FATHER.

THE Father of the Israelite proselyte, Samson, whose name is Solomon Romanowsky, was formerly a merchant at Berditcheff, who for many years, but especially after having retired from business, has devoted himself to studies, and therefore is held in high esteem as a scholar by all his fellow-citizens. No wonder that he feels so much the more grieved at the transition to the Gogin, of a son whom he himself, with great zeal, had instructed in Talmudical learning. The father of the other son of Abraham, Abraham David Goldberg, (also received into the church of Christ) the rabbin of Pitka, had already, six months ago, set out in search of the fugitives for Berlin, in order to bring them back if possible. But he had only come as far as Kœnigsberg; here he was so severely attacked by the rheumatism, that very reluctantly he was obliged to go back to Russia. Now the father of Samson set out, and both parental affection and zeal for his religion stimulated him to undertake a journey of upwards of 200 German miles, or 1000 English miles. He had formed some strange ideas of the situation of our two proselytes. He supposed, as he stated himself, that there was a company of Christians, who held them here confined, and, as they once had gone over to them, forced them to remain among them. Old Solomon had put up in the house of another Jew, and through a third person invited the two young proselytes to visit him. We, their Christian friends, dissuaded them from going alone, because we were afraid there might be a great number of Jews assembled, who, together with the father, would use them ill. They were therefore followed by two sensible Christians. They scarcely had entered the room, when the old man rushed out of an adjoining room, clasped his son in

his arms, and retired into the other room to be alone with him. *Here both the father and the son begun to weep in such a manner, that they could be heard in the first room. After a long while they came back again, and the father apologized for not having taken any notice of the strangers—love to his son had made him to forget every other thing.*

Since that time a very pleasing relation has been formed between father and son. The father feels deeply grieved—for several nights he has had no sleep—and when I saw him, he assured me, that in five days he had not tasted food. He suffers from an open humour in his face; and the physicians have declared, that his abundant weeping has made it worse. But with all that his parental affection is so great, and the satisfaction he feels at the love he experiences from his son is so lively, that he speaks with him about his change *always in terms of grief, never of rebuke.* Now and then, indeed, an expression will escape him like this: “I would rather die fifty deaths, than live to witness thy transition!” On the other part, the son treats his father with true filial reverence; and whenever he utters a contrary opinion, he does it with amiable modesty. I attended the second meeting between father and son. Besides me, two Christian friends and our dear David were present. Old Solomon is a worthy Israelite, who is not only attached to the outward forms of his religion, but truly enters into its spirit. He said distinctly, “Outward forms are nothing, the state of the heart is the great thing; it is therefore as little to be expected, that all such as are called by the name of Christ should be real Christians, as that all who are called Jews should be Jews indeed. Yet the outward is not to be slighted, as being figurative of the inward. The Jews, he said, have a proverb: When you travel with a Christian and pass a crucifix, and he does not take off his cap, throw him out of the carriage. Here David interrupt-

ed him, saying, the heart must do homage to the crucified, not only the head. True, replied the old man; yet, if he takes off his cap, you may safely travel with him through a forest; he will not murder you. Still this good old man, as is generally the case with Jews, had only a very imperfect notion of the nature of sin. He inveighed against Christianity much in the spirit of Mahomedans. The Christians, he said, have no good religion, because they do nothing to deserve heaven; they do not pray, they do not fast, they do not keep the Sabbath. David objected; that man in general was unable to gain heaven by his own deserts; he could not keep the law to its full extent. Have you, he added, ever fulfilled the law completely? Here the old man became a little angry; How, cried he, hastily, have I ever tasted any thing unclean? Have I broken the Sabbath? David modestly replied, the question refers to something more important than this; have you also kept your thoughts clean? O, exclaimed the other, a thought is of little importance, if only the heart is humble. I will tell you a parable: A handsome princess passed in a carriage, while a tradesman and the son of a king, stood in the road. The tradesman felt some desire after her, but knowing that he was but a tradesman, he turned his eyes to the ground, and did not covet her. But the son of a king looked upon her to covet her, and fell into sin. Thus a man, who humbles himself by fasting and praying, if an evil thought comes across his mind, does not covet the evil thing, and commits no sin. But a man, who does not humble himself, commits sin, and puts his thoughts into practice. It was now objected to the old man, how he could state, that a man was able to fulfil the law, when the Holy Scriptures affirm, that the heart of man is wicked from his early youth? Now, what more? was his answer; this refers to mankind at the time of Noah; why shall it also refer to us. Now he was reminded of a

passage in Ecclesiastes, where it is said: There is no righteous man on earth. Yes, said he, explaining the passage quite in the spirit of Pelagius, there is no righteous man; but they might all become so; man ought to strive. Has not Moses been perfectly righteous? No, said one who was present, for he committed manslaughter. Q. Whom has he killed? A. The Egyptian. O, as to that, cried the old man, the Egyptian was no man; for it is written: He looked about, and saw there was no man. By such foolish interpretations, these blind people can explain away the plainest doctrines. When Mr. E. in reply to the bitter lamentations of the unhappy man, on account of his son, told him, that he would rejoice, when he met his son in a blessed eternity, he exclaimed: What do you talk of eternity? You know nothing about it. What conception do you form of eternity? To eat roast meat? To drink wine? I shall tell you, what happiness is. When on the Sabbath I sit quietly down, when I do nothing that is prohibited, then I have peace in my mind; then I am happy. It was suggested to him, that the Christians do coincide in the same view of happiness. When one of the company, in order to comfort him, with respect to his disease, said, that God was Almighty, and could heal him, he said: He certainly can heal me; but is he Almighty only when he heals? No, he is also Almighty when he does not heal.—During all these conversations and dissensions, his dear son sat near him on the sofa, with a countenance on which mingled feelings of grief and delight were expressed; never contradicting his father, but turning to me whenever he ventured to utter a contrary opinion. At last the father exclaimed: Now I would forgive all, had he only abstained from being baptized. This word filled Samson with joy, and with glad emotion, he exclaimed: This is the Lord's doing, who has so much changed the mind of my father; for never could I have expected this.—When we retired, the father spoke

with high commendation of the love of the Christians, and said, they are all worthy characters. He has also written home, that the Christians here are quite different from what he had anticipated, very kind and affectionate.

How amiable must a young man appear to us, who so powerfully feels in his breast the claims of filial affection, who is so sensible of the love of a kind father, who, by a thousand alluring temptations, is called back to his home, and still remains faithful to his Saviour in a remote country. Surely, every one who loves the Redeemer, must feel the strongest attachment and true brotherly love to such an Israelite.

It is rumoured, that the father of David Goldberg has once more set out from Russia, with an intention to go to Berlin, together with the father-in-law. If this be the case, this other young man will have to encounter a similar trial of his faith; but we feel convinced, that he will get over it as triumphantly as his brother in faith, Samson.

LETTER FROM THE REV. PROFESSOR THOLUCK, OF BERLIN.

*Berlin, Aug. 16, 1823.*

Dear Friend,

YOUR kind answer to my first address to your Society has come to hand, and I return my thanks for the encouraging words there expressed. —Here you receive my second report.

1. I give notice to the venerable Society, that I prepare for a journey to Leipzig, and thence to Frankfort, Dusseldorf, and Elberfeld, with a view to form a more intimate connection with the institutions, established in these places for the benefit of Israel; to become nearer acquainted with the establishments at Dusselthal, and at Stockamp, and, if possible, to institute a regular Society at Elberfeld. I take along with me a considerable number of various Jewish publications; and it is my

intention to excite an interest in the sacred cause, in places where it is still unknown. It is important for our Berlin Society, to become better acquainted with the institutions at Dusselthal and Stockamp. For here in Berlin also many individuals are found, who are anxious to get into a way of providing for themselves in temporals; and it is therefore desirable to know, whether, and upon what terms, such persons may be sent thither. If I should find these institutions answering their object, I shall open subscriptions in support of them. As soon as my journey is completed, I shall have the honour of transmitting a report.

2. The Berlin Society has received from his majesty the King, the sanction of her laws for Sister and Daughter Societies, as also free postage for the latter. On the 10th of May, the missionary of our Society, Mr. Handes, a sensible young man, and powerfully constrained by the love of his Lord, is gone out into the field. He first resided at Frankfort on the Oder, and afterwards for a considerable time at Posen. *Jews visited him in crowds.* In my next, I hope to transmit an extract of his journal. He is now on a journey through Silesia, in the company of one of the principal clergymen of Posen.

3. Among the different Auxiliary Societies, that of Königsberg deserves, for its zeal, our distinguished commendation. Dr. Weiss is indefatigably active. I have opened a regular correspondence with him.

4. Of Mr. Thelwall's "Scriptural Passages," I have published 500 copies, and of "The Friend of Israel," likewise 500 copies. I shall transmit copies to the Secretaries of the different Societies, and I anticipate the assent of the Committee, if I offer copies gratuitously to his royal highness the Crown Prince, to other high patrons of the Society, and to other private persons, zealous in the cause of Israel.

5. As to the progress of the knowledge of the Gospel among Israelites,

the arrival of the father of our proselyte Samson at Berlin, is a very remarkable event. I have sent you a report of it, which surely will be read with interest, by all the members of your Society. We may certainly hope, that this individual will return from his child with a seed of life eternal in his soul; and what is also very important, he will, what he now already does by his letters, give the most favourable reports of the character of Christians. — From a letter, yesterday received from our missionary Handes, at Posen, I insert the following particulars.

A Jew having for a long time argued with me, says Mr. Handes, a little Christian child entered into my room, repeated the ten commandments, and expressed her satisfaction at having learned her lesson so well. The Jew also was rejoiced, when he heard the little girl speaking with so great reverence of the God of Abraham, of Isaac, and of Jacob. But now I asked the little one, whether with her heart she always had obeyed these commandments, whether she truly loved her Saviour, and whether she did all that she did from love to him. Here the child began to cry, and said, this was by no means the case with her, she was frequently naughty and fretful; and under loud lamentations, she began to complain over the wickedness of her heart. Here the proud Jew became more and more embarrassed; he must feel, how he, an old sinner, stood there in the hardness of his heart, before a little girl, bewailing her sins. And when, with deep emotion, she went on in the same way, he stopped his ears, exclaiming, It is enough! it is enough! and ran out of the room. Here, the dear reporter adds, I remembered our Saviour, who, when his disciples indulged in vain speculation, placed a child in the midst of them. Surely a charming narrative! May the reasoning of all the sophists thus be put to shame by the simplicity of a child!

I must not omit communicating to you a remarkable fact. At my lectures on doctrinal theology, I lately observed a respectable stranger. He afterwards called upon me, stated himself to be a Jew, and told me, that what I had said about the spontaneous abasement of our Lord, had so overpowered him, that he had been ready, during my lecture, to cry out loudly; it had thrilled through all his veins; so strongly he on a sudden had felt the importance of the self-abasement of the Messiah. This young man has had some blessed conversations with Mr. M'Canl, at Warsaw, and has since that time, been drawn more and more to Christ, the Saviour of the soul. He fully believes in the truth of Christianity; the difference of confessions only makes him uneasy. He seems inclined towards the Catholic confession. He knows many young Jews, who, on his transition, would immediately follow his example. After a long conversation, he left me under great emotion, with these words; I shall certainly not die, without having publicly professed Christ; the mercy of God will not permit it.

Finally, I shall add a remarkable instance of a conversion. A very refined scientific Jew studied at Berlin at the time that Mr. D—, Professor of Divinity, was here. He became desirous to unite with the Christians, but entertained strong doubts with regard to some essential doctrines, especially the atonement by the death of Christ. He called upon Mr. D— to pour out his heart before him. This gentleman received him kindly, approved of his intended transition, but advised him not to trouble his head by those doubts, because all the doctrines he objected to were not essential to the Christian faith. But this suggestion could not satisfy the young man; he saw these doctrines too evidently founded on scriptural ground. He went to another divine, who confirmed him in his opinion, that these doctrines were really de-

rived from the Holy Scriptures, but who was unable to remove his objections. Thus the poor searching youth was compelled to wander for some time in the dark. On a journey to his native town he at last met with a worthy clergyman, who spoke to his intellect as well as to his heart, and whose conversation with him proved a blessing to his soul. Having arrived at his native town, he succeeded for some time in silencing the uneasiness of his mind; but the desire after true rest for his soul prevailed at last. He thereby was induced to revisit that worthy clergyman, whose instructions had been so beneficial to him. He set out for the town where the worthy minister of the Gospel resided, and requested him to become his instructor in the Christian religion, to which he most gladly consented—gave him a room in his own house, and immediately engaged in the work. The minister affirms now, that the hours employed in the instruction were among the most blessed and richest in spiritual enjoyment of his life, owing to the love, the interest he found in his pupil. He was shortly afterwards baptized privately. The day of baptism left, according to the statement of the minister, the deepest impression on the mind both of the proselyte and of him who administered the holy ordinance. The young man returned as a new man to his native town, and is now, as a member of the University there, preparing for the ministry. With affectionate regard, Your's,

A. THOLUCK.

ACCOUNT OF MR. WOLFF'S LABOURS IN JERUSALEM,  
IN A LETTER FROM REV. J. KING,  
AMERICAN MISSIONARY.

Jerusalem, May 12, 1823.

Dear Sir,

Mr. Wolff, Mr. Fisk, and myself, arrived here from Egypt about fif-

teen days ago, in pretty good health, though much fatigued by our journey through the desert. Mr. W. was well received by his brethren the Jews, among whom he labours with unabated zeal from morning till night.

*Sometimes he sits up nearly the whole night in reading with them out of Moses and the prophets, and out of the Talmud.* This I regret exceedingly, as it must soon injure his health materially, and if persisted in, deprive the Christian world of one of its ablest missionaries to the long lost and despised people of the seed of Abraham.

Our prospects, with regard to the establishment of a missionary station here, are quite as favourable as we anticipated. Difficulties there must be—difficulties we expect. But in the name of the mighty God of Jacob will we set up our banners, fully believing that the time is approaching, when the standard of the cross shall wave triumphantly on the walls of the holy city, and when the dwellers in the vales and on the mountain tops of Judea, shall shout to each other, and sing, "Glory to God in the highest, and on earth peace, good will towards men."

That the Lord Jesus Christ may abundantly bless you, and that all your benevolent efforts to promote the interests of his kingdom on the earth, may be crowned with success, is the desire and prayer of your friend and servant,

J. KING.

P.S. Mr. Wolff desires me to say to you, that he is copying his Journal, and will send it soon.

To Henry Drummond, Esq.

ANNIVERSARY

OF THE

CAMBRIDGE AUXILIARY SOCIETY.

ON Sunday, the 9th of Nov. two Sermons were preached in behalf of the Auxiliary at Trinity Church;

that in the morning by the Rev. Mr. Gorham, B.D. Fellow of Queen's College; and that in the evening by the Rev. C. Simeon, M. A. Fellow of King's College. The Collections amounted to about £60.

On Tuesday, the 11th, the Annual Meeting was held in the Town Hall, F. Pym, Esq. in the Chair.

The Report was read by the Rev. Professor Lee, and resolutions moved and seconded in the following order:

By the Rev. Professor Farish and C. S. Hawtrey; Professor Lee and W. Marsh; C. Simeon and W. Evan-son; F. Goode, Fellow of Trinity, and W. Clarke, of Corpus Christi.

The Collection at the door was about £21.

---

#### BLACKHEATH AUXILIARY.

WE have great pleasure in announcing the formation of a Ladies' Association at Blackheath.

*President*—Miss Vansittart.

*Vice-Presidents.*

The Rt. Hon. Lady Francis Harpur  
The Hon. Mrs. Foy  
Lady Crewe  
Lady Keats  
Lady Webb  
Mrs. Samuel Enderley  
Mrs. Torriano.

*Treasurer*—Hon. Mrs. Foy.

*Secretaries.*

Misses Batley and Tatlock.

The above Association has already remitted £40. to the Parent Society.

#### NOTICE

RESPECTING THE SALE OF LADIES' WORK.

IN again circulating a notice respecting the Sale of Ladies' Work, we would gratefully acknowledge the liberal Contributions to the last Repository, and return our warmest thanks to the Ladies of Hereford, Worcester, Hull, Colchester, Stoke-upon-Trent, Knaresborough, Manchester, Huddersfield, Reading, Birmingham, Cambridge, Brighton, Gloucester, Derby, Louth, Bradfield, Boston, Helstone and Exeter, as well as London and its environs, who have so kindly and so successfully laboured in the cause of Israel. The sum of £254. was added to the funds of the Society: and we trust that the continued demand upon its resources, and the bright and animating prospects which are opening to its view, will prove a powerful stimulus to our female friends to renew and increase their valuable exertions.

A new field of labour has been presented to the Society in the Mission to Palestine, and we think it may be gratifying to our young friends, if the sum which may be received through this medium is devoted to this object, being persuaded they will rejoice in assisting to send back the light of divine truth to that land, from which it originally emanated.

We shall be obliged to our friends to forward their contributions by the end of March, 1824, to the Secretaries, 10, Wardrobe Place; and any information may be received by addressing Miss E. Dornford, 14, Salisbury Place, New Road.

---

SUBJECT for the Lecture on the Types of the Old Testament, at the Episcopal Jews' Chapel, on Sunday Evening, December 7th.—AARON A TYPE OF MESSIAH.



## P O E T R Y.

*To the Editors of the Jewish Expositor.*

Gentlemen,

THE following Hymn is sent for insertion in your valuable publication, by one of the warmest advocates in the cause of the "lost sheep of the house of Israel."

ψ ψ

*Zechariah xii. 10.*

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon *me* whom they have pierced; and they shall mourn for Him, as one that mourneth for his only son; and shall be in bitterness for Him, as one that is in bitterness for his first-born."

SPIRIT of everlasting love descend  
And pour thy heav'nly grace on Israel's seed;  
Bid them in lowly supplication bend  
Before that God who did their fathers feed:  
From Jewish blindness let their eyes be freed,  
Bid them with humble faith behold their God,  
Him whom their sins have pierc'd and made to bleed;  
Nor longer bear in vain the chast'ning rod,  
But seek with humblest hearts the all-atoning blood.

*Jehovah's* Fellow on th' accursed tree,  
Oh, house of David, view with streaming eyes!  
The Lord whom ye have pierc'd—ah! turn and see—  
Behold, th' *immortal King of glory dies!*  
The Sun is darken'd in the troubled skies,  
And massive rocks are from their bases thrown;  
Lo! Nature gasps in dying agonies,  
And Earth convuls'd resounds the deepen'd moan;  
While all Creation echoes the expiring groan!

Will ye *alone-unmov'd* behold this sight?  
*Alone unmov'd your dying Saviour view?*  
'That *guilt* which veil'd the *noontide Sun in night*,  
Oh, *sinful Salem!* is it *nought to you?*  
Ah, let the God of love your hearts renew,  
Then will ye view your dying Lord and mourn;  
Then will the grace of supplication true,  
Within your soften'd breasts with ardour burn,  
And all your guilty pride to deep repentance turn.

As when a mother weeps an only child,  
By cruel Death from her embraces torn:  
Or one who, pierc'd with sad distraction wild,  
Laments with bitter grief her lov'd first-born;  
So will the guilty sons of Israel mourn;  
So will they see their God with weeping eye,  
When He, whom they have pierc'd, Himself shall turn,  
And view them with compassion from on high,  
Pouring his gracious Spirit from the bending sky.

As when the new-born light of waking Spring  
 Melts into tears dark Winter's icy brow,  
 When ev'ry smiling stream is murmuring,  
 And pearly drops liang quiv'ring from each bough;  
 So let thy glorious light on Israel now  
 With love-constraining power, O Lord! arise;  
 So melt their *moral winter's* icy brow,  
 'Till penitential tears o'erflow their eyes,  
 From that Immortal Sun which fills the boundless skies.

w w

---

 JUDAH RESTORED.

*By the Author of "The Way," a Catechism for Children.*

In Canaan's verdant blooming land,  
 Where milk and honey flow'd,  
 Where fresh reviving rivers ran,  
 Like God's unchanging love to man,  
 From age to age bestow'd;

Amid the hills a city stood,  
 Zion her sacred name;  
 Fav'rite of palaces was she,  
 The Sun her ensigns smil'd to see:  
 From heaven her charter came.

There rose the Temple of the Lord,  
 With holy emblems grac'd;  
 Palms, cherubims, pomegranates rare,  
 In graceful golden clusters were  
 By skilful carver trac'd.

Her costly stones with art were hewn,  
 From Leb'non were her beams;  
 Resplendent jewels gemm'd the whole,  
 And forms upon the sculptur'd wall  
 Glow'd bright as lambent flames.

Th' unrival'd columns polish'd row  
 Upon the burnish'd floor;  
 The consecrated porch did bound,  
 And clos'd the hallowed court around  
 Before the sacred door.

Each morn and eve the off'ring saw  
 Of incense and of pray'r;  
 Arabian spice its fragrance lent,  
 And as its heav'nward course it went,  
 Perfum'd the ambient air.

Then grateful worship fill'd the hearts  
 Of Judah's favour'd sons;  
 By Faith and Hope and Joy impell'd,  
 Voices and harps melodious swell'd  
 In music's sweetest tones.

Now like a passing meteor bright,  
 That's vanish'd from the eye;  
 Gone is fair Zion's glory all;  
 Nor lofty dome nor spacious hall,  
 Returns the sound of joy.

And why are now their voices hush'd!  
 And why their harps unstrung?  
 Where is that song of Zion flow'n,  
 To ev'ry son of Judah known,  
 And join'd by ev'ry tongue?

Sad fancy hangs the silent lyres  
 On willows bending low;  
 Which seem to weep o'er Judah's fate,  
 And bow their heads disconsolate  
 In sympathetic woe.

Hast thou no more a God to praise,  
 O Isr'el, once so dear!  
 Beneath whose outspread fost'ring hand  
 Thy many-citied palm-treed land  
 Repos'd without a fear?

Dost thou forget the countless marks  
 Of mercy from above?  
 Can memory no longer trace  
 The smiles that beam'd on Jacob's race  
 From God's unwearied love?

Has he for ever turn'd away,  
 And hid his face in clouds,  
 Clouds never more to break again,  
 Unveiling heav'n to mourning men  
 Folded in gloom's cold shrouds?

Are all his promises withdrawn,  
 So soothing once and true;  
 Which oft thy drooping spirits cheer'd,  
 And ev'ry pleasure more endear'd,  
 And daily sweeter grew?

Poetry.--Judah Restored.

O! chosen flock of heav'n's high King,  
Hide not your shamed heads,  
Come forth, and own Messiah's sway,  
Declare him in the open day,  
Proclaim his noble deeds.

'Tis true, you spurn'd him and revil'd,  
His holy birth denied;  
Pour'd inflamy and impious scorn  
Upon his sacred head—and torn  
With wounds, he bleeding died.

He died—when, oh! he came to save,  
And pardou friends and foes;  
While broken hearts he stoop'd to heal,  
And stretch'd his hands t' avert man's ill,  
He sank beneath his woes.

Yet, "Gracious Father!" meek he cried,  
"Forgive thy blinded sons;  
O let thy tender mercy spare  
Thy own lov'd race—be he thy care  
Whoever Jesus owns."

Then turn again, thou wayward Jew;  
Look at the cross and weep;  
Wrep for thy long-misguided ways,  
"Fly to my arms," the Saviour says,  
"Here stay thy weary step."

PART SECOND.

"O Ephraim, my pleasant son,  
I do remember thee;  
Thy weeping voice I've surely heard,  
And as I promis'd," saith the Lord,  
"Thou shalt return to me.

"Thy lamentation's melting moan  
Has reach'd my mercy-seat;  
Thy penitential tears I've seen,  
And when thou sorrow'dst griev'd  
have been,  
So much I love thee yet.

"In measure did I punish thee,  
To prove that thou wert mine;  
Else thou had'st ever gone astray,  
Wild roaming from the Gospel-way,  
That leads to joys divine.

"Far o'er the distant wilderness,  
Deep in the desert cell,  
My everlasting care I'll prove,  
And with a shepherd's gentle love  
Gather my Israel.

"I'll dry the tear-drop ere it fall,  
And check the rising sigh;  
I'll bring thee to my Holy Hill,  
Upon thy heart inscribe my will,  
For still thy God am I.

"No longer o'er thy banishment  
The sun obscur'd shall roll;  
My grace shall pierce the shades of  
night,  
And turn thy eventide to light:  
Christ is the light of all."

Now lift thine eyes—behold yon cloud—  
Erewhile 'twas dismal black:  
It break—'tis fled—and to the STAR  
That Gentile sages led from far,  
Charms wand'ring Isr'el back.

Hark! the clear trumpet's wak'ning  
sound  
Calls nations east and west:  
The scatter'd tribes of Jacob come,  
Rejoicing to their natal home;  
They hear the King's behest:

"Again fair Zion's turrets rear;  
Her stately tow'rs erect;  
Spread her broad bulwarks, and throw  
wide  
Her spacious gates. Now forward ride,  
My choicest bands elect."

The gathering Gentiles throng to see  
The lengthen'd glorious train;  
Tell to their babes how Judah's sons  
Were smitten for the many wrongs  
They heaped on Jesu slain.

Forlorn and outeast long they stray'd,  
From fair Judea driven:  
Their path-way thorny, dark, and drear,  
No beam to guide, no ray to cheer,  
Shone from the lowring heav'n.

At length their pitying God looks down,  
Pours balm into each wound;  
His ransom'd remnant sets on high,  
Angels behold and joyful ery,  
"The long-lost sheep is found."

Aloft their snow-white banners wave,  
As in the sun they gleam;  
The holy characters that shine  
So bright o'er marshall'd Isr'el's line,  
Pourtray Messiah's name.

Messiah now, on bended knee,  
They gratefully adore:  
Again the strains of joy they'll raise,  
The flowing song in Jesu's praise  
Shall die away no more.

The harp of gold, by easter touch,  
Shall yield a sweeter note;  
The vocal lay, in purer swell,  
The glorious works of grace shall tell,  
And rap'trous heav'nward float.

More bright shall blossom Canaan's  
groves,  
Her vineyards richer grow ;  
Her deserts rosy mantles wear,  
Her Lord her hedges will repair,  
And cause new springs to flow.

Tame flocks and herds with forest beasts,  
By hill and vale shall feed ;  
The child and serpent kindly play,  
And peace maintain her hallow'd sway ;  
For so has God decreed.

Her ruin'd cities he'll rebuild,  
Shed healing dew on all ;  
Her wastes with native palms he'll plant,  
With Zion fix his covenant ;  
Salvation is her wall.

Zion in heav'n-wrought beauty shines  
More radiant from afar ;  
Zion, of ev'ry land the boast,  
Reigns Sov'reign o'er a regal host,  
On Zion rests the STAR.

---

*To the Editors of the Jewish Expositor.*

Gentlemen,

I BEG to refer to page 200 of the Appendix of the last Report of the London Society for the Jews, where is consigned a most beautiful Chaldee hymn, translated into English prose by Mr. Wolff, the missionary. The date of the original is not given, which however it would be desirable to know ; but the circumstance of its being taken from the Liturgy used by some of the Jews at *Jerusalem*, will alone impart to this little piece some degree of interest. It occurred to me also, that a poetical version of it might be acceptable to your pious readers, not only as a relict of Jewish antiquity, but likewise as a suitable expression of devotion towards God, and of love to afflicted Israel. I have ventured to take some few liberties in the composition, such as introducing the chorus but once at the end, instead of repeating it between every stanza, &c., but a similar latitude is always granted to such performances. If it seem good to you, to allow this attempt to appear in your Expositor, you will gratify,

Gentlemen,  
Your obedient humble Servant,

E. H. S.

Cambridge, Nov. 22, 1823.

HYMN FROM THE CHALDEE.

LORD of the countless worlds in space,  
Of mightiest kings the King,  
How beautiful before thy face  
Thy wondrous works to sing !

To thee, when shine the morning rays,  
To thee, when shadows fall,  
I lift the ardent voice of praise,  
And on Jehovah call.

The God of perfect hoiness,  
Creator of all souls,  
Maker of all that men possess,  
Lord of the beasts and fowls.

Great is thy power in heights above ;  
The lowly feel thy care ;

Yea, thousand years too short would  
prove  
Thy wonders to declare.

O Lord most precious ! haste to save  
Thy sheep from lions' jaws ;  
Snatch from captivity's dark grave  
The people of thy laws !

Return, thou Holy One, return,  
Thy temple deign to glad ;  
Then Zion's sons loud shouts shall learn,  
In joyous garments clad !

Lord of the countless worlds in space,  
Of mightiest kings the King,  
How beautiful before thy face  
Thy wondrous works to sing !

## CONTRIBUTIONS TO THE LONDON SOCIETY.

Davis, Mrs. C. Hoxton-square, collected by her.....	3	10	6
Bristol Society, by Rev. W. L. Glover			
For General Purposes ..	182	17	5
For Palestine Fund ....	18	9	9
	—————	201	7 2
Bristol Ladies' do. by do..... (For Schools)	48	12	10
Cheltenham do. by Miss Cooke			
Palestine Fund for Rev. J. Wolf	5	0	0
Hebrew Testaments for do.	10	0	0
	—————	60	0 0
Clichester, Stansted, by Rev. E. Horne .....	47	11	9
Derbyshire Society, by Rev. T. Mortimer .....	5	0	0
Exeter Ladies' do. by Miss F. E. Woolcombe .....	18	0	8
Gloucestershire Society, by A. Maitland, Esq. ....	106	15	0
Huddersfield, by B. H. Allen, Esq. collections by Rev.			
L. Richmond ....	82	11	9
Ireland, by Rev. G. Hamilton .....	15	16	6
Iver, by Rev. E. Ward, collected in a box ..	3	18	4
Liverpool Society, by Wm. Simmons, Esq.....	11	3	0
London: Blackheath Ladies' Society, by Miss Batley .....	40	0	0
Melton Mowbray do. by Miss F. Stokes .....	10	16	0
Plymouth Society, by H. Dawe, Esq. ....	50	0	0
Rosliston, by Mrs. Barton .....	3	8	8
Rotherham, Yorkshire, (Rev. M. Blackley, <i>Vicar</i> ) collected after			
a sermon by Rev. T. Best.....	10	0	0
Tipton, Staffordshire, by Rev. C. Simeon, addition to collection	2	0	0



# I N D E X.

	<i>Page</i>		<i>Page</i>
ABRAHAM, a Son of, Letter from	417	C. W., Queries to	337
Address to the Children of Israel	231	—'s Remarks on the Letter of Hebraicus	188
— of the Dresden Ladies	36	— Reply to Mr. Faber	140
— for Jewish Females in Poland	8	Da Costa, Mr., his Conversion to Christianity	281
Anniversary, Fifteenth, Sermon, Meeting	205	Dobna, Count, Letters from	36. 409
Apostolic Decree, on the Nature of	428	Earthquake in Syria	74
Arch of Titus ( <i>with cut</i> )	287	Editors, Letters to the	17. 49
אָרַכְבַּ אֶשְׁתָּ, Remarks upon the Communication of	165	E. H. S. on the Interpretation of the Prophecy	175 +
ΑΣΘΕΝΗΣ, Letter from	84	Elsner's, Mr., Account of the Visit of the father of one of the Berditchef Rabbins to Berlin	387
Bailey, Mr., at Gibraltar, Letter from	434	Examination of Students at the Missionary Seminary at Stanstead	286
Baker, Mr. H., Letters from, to the Madras Committee	333	Faber's, Rev. Mr., Observations on C. W.'s Remarks	97
Baptism of two converted Jews, at the Episcopal Chapel	412. 455	— Sermon, C. W.'s Remarks on	51
— of two Israelites at Berlin	313	— Remarks on Rcm. xi. 25, Observations on	11. 81
Becker, Mr., Journal of	326. 441	Feast of Tabernacles, on the	180 +
—, Letters from	73, 74	G. H., on the Interpretation of Matt. xi. 23	16
Bedford Association Anniversary	348	—, Letter of, in Answer to Mr. Symons	473
Berlin Society	161	—'s Observations on Heb. iv. 9	19
Blackheath Auxiliary	484	Gloucester Anniversary	454
Blomberg, Baron, Detmold, Letter from	436	Goldberg, Mr., a converted Jewish Missionary, interesting Letters from	58. 192
Bristol Anniversary	454	—, David, Russian Rabbi, interesting Account of	315
Broughton, Hugh, the celebrated Hebraist, account of	137	—, I. P., Letter from	407
—, his Controversy with the Jews	248	Guernsey Association, formation of	356
Cappadoce, Dr., his Conversion	281	Haggai ii. 1—9, New Version of	467
Cambridge Auxiliary, Anniversary of	483	Hamilton, Rev. G., Letter from, on the Work of Rabbi Hart Symons	134
Clapham, formation of an Association	57	—'s Translation of Psalm cx.	339
Condamine, Mons. De la, Letter from	310	Handes, Mr., Letter from Posen	478
Contributions to the London Society	120	Hebraicus, Letter of	48
163. 242. 288. 376. 415. 455. 489		—'s Remarks on C. W.'s Observations	293
— Palestine Fund	231.	— Reply to Remarks of	340
335. 375			
Country Secretary's Remarks on the Rev. Mr. Faber, on Rom. xi. 25	136		
Cowper, Rev. W., Letters from	68. 333		
Crooll, Rabbi, Cambridge, Remarks of	391. 424		
—, Observations on	469		
C. W., Observations of, in Answer to R. G. W.	466		

INDEX.

	<i>Page</i>		<i>Page</i>
Hereford Anniversary . . . . .	454	Meyersohn, Samson, his Meeting with his Father . . . . .	479
Hirschell, Rev. Sol., a Letter to, from the Rev. G. Hamilton . . . . .	54	Missionaries at Warsaw, Letters from . . . . .	94. 239
Hoff, Mr., Extract of a Letter from . . . . .	34	Moritz, Mr. interesting Letters from 117. 198. 410	117.
Horæ Judaicæ, No. 1 . . . . .	49	_____ , Reception amongst the Jews . . . . .	38
_____ No. 2 . . . . .	98		
_____ No. 3 . . . . .	137		
_____ No. 4 . . . . .	248		
_____ No. 5 . . . . .	342		
Hurd's, Bishop, Introduction to the Prophecies, Letter on . . . . .	54	Naudi, Dr., Malta, Letters from 158 311	158
IOMA . . . . .	94. 171	Nemo's Letter, Remarks on . . . . .	45
I. S. on Isaiah lix. 20 . . . . .	93	Norwich Anniversary . . . . .	453
Israelite's Reply to Rev. G. Hamilton . . . . .	87	Oletzko, Formation of a Society at 108	108
Jew, converted, Letter from . . . . .	457	Petri, Mr. G. C., Extract of a Letter from . . . . .	388
_____, learned at Paris, Account of his conversion . . . . .	356	_____, Journal . . . . .	24
_____, Letter from, at Prague . . . . .	69	Poetry, . . . . .	39. 161. 202. 335. 485
_____, remarkable conversion of a . . . . .	69	Posen, Formation of a Society at . . . . .	63
Jews at Breslau, encouraging Ac- count of . . . . .	324	Prayer, on, for the General Out- pouring of the Holy Spirit . . . . .	20
_____, at Cochin, Account of . . . . .	331	Proceedings of the London Society . . . . .	21
_____, converted, Asylum for . . . . .	393	57. 101. 151. 192. 253. 299. 348. 434. 474	21
_____, on temporal Relief to the . . . . .	15	Psalni cx., on the true interpretation of the 1st verse . . . . .	41
Jewish boy, conversion of, on board a ship at Sheerness . . . . .	106	Psalms (Hebrew) without Points, by Dr. Reid, Review of . . . . .	57
_____ children, School for, at Leip- sic . . . . .	116		
_____ Family at Dresden, Baptism of . . . . .	237	Quidam's Answer to Nemo . . . . .	46
_____ Females in Poland, intended Address for . . . . .	8		
_____ High Priest, introduction of, to the Paris Bible Society . . . . .	101	Recke, Count Von der, Letter from 400 Remarks on the Answers to Nemo . . . . .	94
_____ Interment, curious Account of . . . . .	21	_____ Gen. xlix. 10 . . . . .	18
_____ Rabbies, two, Conversion and Baptism of . . . . .	200	_____ 1 John v. 8 . . . . .	295
Journey of the Rev. Messrs. Simeon, Woodd, and Marsh . . . . .	413	_____ the Letter of Mr. May- ers to Rev. G. Hamilton . . . . .	ib.
_____ of the Rev. Messrs. Sargent and Evanson . . . . .	452	_____ Translation of Rev. i. 10. . . . .	289
יו מוספֶּת, on the Importance of Studying the Hebrew Scriptures . . . . .	178	Reply to the Remarks of an Is- raelite on Isaiah viii. 14—16. . . . .	129
		Review of Books . . . . .	100. 148. 180. 346
King, Rev. I., Letters from Palestine 157. 483	157.	_____ Publications on Jewish Subjects . . . . .	54
Knill, Rev. Mr., Letter from . . . . .	406	Rogers, Geo. John, Reply to Rabbi Symonds . . . . .	245. 433
Ladies' Work, Sale of . . . . .	230. 484		
Lectures, Monthly, Announcment of, at the Episcopal Chapel, on the Types of the Old Testament . . . . .	38	Salt's, Mr., Interview with the Pasha of Egypt . . . . .	78
Lewis, Rev. W. B., Letter from . . . . .	368	Sargon's, Mr., (converted Jewish Missionary in India) Journal . . . . .	253
		Scripture, on Symbolizing . . . . .	5
Malta Jews' Society . . . . .	412	Smith, Rev. Mr., Letter from Leipsic 116. 403. 474. 475	116.
Marc, Mr., Communication from . . . . .	236	Society in the Westphalian Pro- vinces, Report of the . . . . .	437
M'Cauley, Mr., Letter from . . . . .	476	Symons', Rabbi Hart, Letter in Re- ply to Rev. John Rogers . . . . .	377
Meeting, weekly, of the Committee, for Prayer . . . . .	38	_____ late Publication, Observations on . . . . .	55
M. II.'s Observations on Rabbi Crooll's Remarks . . . . .	429		



INDEX.

	<i>Page</i>		<i>Page</i>
Symons', Rabbi Hart, Remarks on his Censures of the Authorized Ver- sion of the Holy Scriptures . . . . .	55	Visit to the Missionary Seminary at Stansted . . . . .	21. 286
Syria, fatal Earthquake in . . . . .	74	Way, Rev. L., Extract of a Letter from . . . . .	385
Temple, Rev. Mr., at Malta, Letter from . . . . .	157	—————, Journey . . . . .	299
T. H., to the Editors . . . . .	86	—————, Letter from, at Rome	230
Thelwall and M'Caul, Rev. Messrs., Visit to Dusselthal and Stockham	391	—————, Voyage to the Medi- terranean . . . . .	101
—————, Mr., Letters from . . . . .	397	Weiss, Professor, Letter from . . . . .	63
Tholuck, Professor, at Berlin, inte- resting Letters from . . . . .	371. 481	Wendt and Hoff, Missionaries, Let- ter from . . . . .	446
—————, intended Period- ical Work, Prospectus of . . . . .	375	Wolff's Journal 74. 108. 152. 263.	359
Thomason, Rev. T., of Calcutta, Letter from . . . . .	238	———— Letter to the London So- ciety . . . . .	159
		———— Letter of Introduction from J. Masseyk, Esq., to his Brother	79
		Worcester Anniversary . . . . .	454
Visions of a Son of Abraham 1. 121.	420		









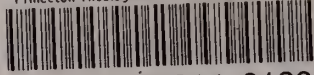
**For use in Library only**

**For use in Library only**

100-100-100

I-7 v.8  
Jewish Expositor and Friend of Israel

Princeton Theological Seminary-Speer Library



1 1012 00314 8139